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O N A N I A; (4)

OR, THE

HEINOUS SIN

OF

Self-Pollution,

AND

All its Frightful Consequen-
ces, in both Sexes, Considered,

WITH

Spiritual and Physical A D V I C E
to Those who have already Injur'd themselves
by this Abominable Practice.

To which is Subjoin'd,

A Letter from a Lady to the Author, [very curious]
concerning the Use and Abuse of the Marriage-Bed,
with the Author's Answer.

*There shall in no wise enter into the Heavenly Jerusalem
any Thing that defileth, or worketh Abomination.* Rev.
xxi. v. 27

The Fourth Edition.

LONDON, Printed for the Author, and Sold by N. Crauch,
at the Bell in the Poultry; P. Karmuz, at Smit's Head near
Somerset-House in the Strand; and F. Isted, at the Golden
Ball against St. Dunstan's Church, Fleetstreet Booksellers,
Price 1s. Sixd.

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The Preface.

THE Sin of Onan, and God's sudden Vengeance upon it, are so remarkable, that every Body will easily perceive, that from his Name I have deriv'd the running Title of this little Book; and tho' I treat of this Crime in Relation to Women, as well as Men, whilst the Offence is Self-Pollution in both, I could not think of any other Word which would so well put the Reader in Mind both of the Sin and its Punishment at once, as this.

This Practise is so frequent, and so crying an Offence, especially among the Male-Youth of this Nation, that I have Reason to imagine, a great many Offenders would never have been Guilty of it if they had been thoroughly acquainted with the Heinousness of the Crime, and the sad Consequents to the Body as well as the Soul, which may, and often do ensue upon it. This was the Chief Motive that induc'd me to write on this Subject.

Those who are of Opinion, that notwithstanding the Frequency of this Sin, it never ought to be spoke of, or hinted at, because the bare mentioning of it may be dangerous to some, who without it, would never have thought of it, I hope will find themselves answer'd in Page 18, 65.

And as I am fully perswaded, that there are very few Sentences throughout the Book, which do not more or less tend to the Mortification of Lust
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and not one that can give Offence to the chastest Ear; and this in the Opinion of Others, as well as my self, and in Particular of a very Learned and Pious Divine, (as by his Letter sent me, which follows) I dare recommend the serious Perusal of it to both Sexes.

SIR,

I Received the Favour of your little Book against *Self-Pollution*, and have given it, as it well deserv'd, a second Reading. I am much pleas'd with your Arguments and Admonitions, which are both cogent and swasive, and I hope in God, will answer your Design by it, in doing a great deal of good in the World, both to the Soul and Body, by awakening the Guilty, (who are Daily, and oftentimes Dangerously wounded by that foul Practice) and deterring the Innocent and Unwary from falling into it. Would all Masters of Schools have but a strict Eye over their Scholars, (amongst whom nothing is more common, than the Commission of this vile Sin, the Elder Boys teaching it the Younger) and give suitable Correction to the Offenders therein, and shame them before their School-fellows for it; I am perswaded it would deter them from the Practice, and by that means save them from Ruin; Thousands of the Youth of this Kingdom learning it there, who probably might never have known any Thing of it elsewhere.

I am, Yours, &c;





C H A P. I.

Of the Heinous Sin of Self-Pollution.

Self-Pollution is that unnatural Practice, by which Persons of either Sex may defile their own Bodies, without the Assistance of others, whilst yielding to filthy Imaginations, they endeavour to imitate and procure to themselves that Sensation, which God has ordered to attend the carnal Commerce of the two Sexes for the Continuance of our Species.

It is almost impossible to treat of this Subject, so as to be understood by the meanest Capacities, without trespassing at the same time against the Rules of Decency, and making Use of Words and Expressions which Modesty forbids us to utter. But as my great Aim is to promote Virtue and Christian Purity, and to discourage Vice and Uncleaness, without giving Offence to any, I shall chuse rather to be less intelligible to some, and leave several things

to the Consideration of my Readers, than by being too plain, to run the Hazard of raising in some corrupt Minds what I would most endeavour to stifle and destroy : And that every Body, who would write profitable against any sort of Uncleaness whatever, and not do more Harm than Good by his Endeavours, ought to be very careful and circumspect as to this Particular, we may learn from Bishop *Taylor* in his Rules and Exercises of *Holy Living* : 'Tis too plain, says that *Learned Prelate*, that there are some Spirits so Atheistical, and some so wholly possess'd with a Spirit of Uncleaness, that they turn the most prudent and chaste Discourses into Dirt and filthy Apprehensions ; like Cholerick Stomachs, changing their very Cordials and Medicines into Bitterness, and, in a literal Sense, turning the Grace of God into Wantonness. They study Cases of Conscience, (as he proceeds) in the Case of carnal Sins, not to avoid, but to learn Ways how to offend God, and pollute their own Spirits, and search their Houses, with a Sun-Beam, that they may be instructed in all the Corners of Nastiness.

I am perswaded, that those who have defil'd themselves by this Practice already, or else by wicked Thoughts are tempted so to do, must understand what I mean by Self-Pollution, as I have defin'd it, without any further Interpretation. To them it is that I chiefly recommend these Pages, with my hearty Desire of their most serious Consideration on what



is contain'd in them : And as to such who never contracted this Guilt, and being perhaps of small Experience, may be wholly ignorant of the Sin I would warn them against, I congratulate them their Innocence, assuring them withal, that they shall meet here with nothing but what shall more and more incite them to Chastity, and deter them from all Manner of Uncleaness.

Self-Pollution we see remarkably punish'd in *Onan*, by a particular Stroke from Almighty God, for it is not to be thought that his Guilt lay totally in not raising up Seed to his deceased Brother. *Er*, tho' we'll own that this was an Aggravation of it, but the Way he took to prevent it would have been highly culpable at any other Time ; and from the Words of the Text, which informs us of this Part of Sacred History, it is reasonable to imagine, that the greatest Part of the Offence lay in the Act of defiling himself rather than in the Neglect of his Duty ; *the thing which he Did, displeas'd the Lord, wherefore he slew him also*, Gen. 38. ver. 10. It was therefore the thing he *Did*, rather than the Thing he omitted, which most displeas'd the Lord. Be that as it will, this is certain, that as it was, it proved so intollerable a Provocation, that Almighty God could not bear with it, and therefore immediately cut him off by Reason of it.

Some easy Casuists, notwithstanding the Exemplary Punishment that attend this Sin, have made slight of it, and shamefully deceiv'd those
who

who consulted them, several of them perhaps to their Ruin. Others, by being too open, though severe enough, have treated this Matter so grossly in the learned Languages, that it is impossible to translate any Part of them, without offending Chastity.

The Learned *Ostervald*, in his useful Treatise on Uncleanness, in all its Branches, has, through an Excess of Modesty, pass'd over this abominable Sort of Impurity in Silence, or at least spoke of it in such general Terms, blending it with lesser Trespases of Uncleanness, that he has fail'd of representing the Heinousness that is in it. Having hinted at the Sins of *Sodom*, and spoke at large of Adultery and Fornication, he adds, 'That, besides those, there
' are many Actions contrary to Modesty and
' Chastity, some whereof, *says he*, by the
' Violence of the Passion, and full Consent
' of the Will, or by Reason of the Malignity and
' Infamy of the Action, almost equal the Crime
' to which they tend; for some unchast Persons
' are hurried by their Lust, to try in every thing,
' to gratifie their Brutal Passion, as far as they
' can contrive to do it, without committing
' the Fact. But here, *continues he*, I must be
' very wary, and leave to my Readers the
' Trouble of considering with themselves, what
' I may not say, and applying to all the Actions
' of Impurity, what I may but just touch upon
' very briefly, and only in general Terms.

And lower he says, 'Now forasmuch as I can-

not

' not well repeat all those Actions which are
 ' hurtful to Purity, and yet my Readers may
 ' be doubtful of some of them, and may question
 ' whether this or that be unlawful, I shall
 ' lay down this one general Rule in this Place,
 ' whereby these Doubts may be easily resolv'd.
 ' Let Natural Chastity and Modesty be first
 ' consulted; because, provided a Habit of
 ' Wickedness has not quite extinguish'd in us
 ' the Sense of Modesty, which is natural to us
 ' as Men, we shall readily discern whether an
 ' Action be unchast or, no. Next, this Principle
 ' is to be attended to, that a Christian is bound
 ' to shun whatever sensualizes the Soul, what-
 ' ever tends only to satisfy the Passions, and
 ' whatever is wont to excite them in us, or
 ' others.

' And again, Enquiry should be made what
 ' is necessary, or at least, what is expressly al-
 ' low'd. I say then, that whensoever we are
 ' ashamed of what we do, and dare not ven-
 ' ture upon it in the Sight of others, when
 ' it is only the Effect of a disorderly Passion;
 ' and aims only at indulging Sensuality, and
 ' kindling impure Desires, either in our own, or
 ' others Hearts; and when moreover it is neither
 ' necessary nor expressly allow'd, we should be
 ' sure to abstain from it.

This is admirable Advice, and excludes not
 the least Act of Impurity; but there is wanting
 that Horror, with which the Reader ought to
 be

be fill'd against Self-Pollution, above other Acts of Uncleanness less criminal. But that this Author only forbore to pronounce his just Censure against this sort of Impurity in particular, for no other Reason, than his being too scrupulously modest, is manifest from his own Confession, that he was forc'd to be defective in many Particulars. ' Some Points, *says he*, in his ' *Preface*, should have been more enlarg'd upon ; ' and some Objections more particularly consider'd ; but this would have necessitated me to ' touch upon some Things, which Decency forbids. There are also divers Things, which ' I am oblig'd to express only in general Terms ; ' others which I dare but just hint ; and others ' again, that I am forc'd totally to suppress.—

There have been other Casuists again, who treating of this Subject, have been neither too plain, nor too remiss, but by too much Subtilty strain'd their Arguments beyond their natural Force, and done an Injury to Truth and good Sense, by being too Sophistical. One of these having premised, that Lusts of Uncleanness are committed first with ones self, secondly with others, expresses himself in the manner following : ' First, *says he*, we will begin with those committed with ones self, which are greater in ' themselves (abstract them from all other Circumstances) than with any other, as Self Mur- ' ther is worse than the Murther of any other ; ' so in and of it self, this is worse than polluting ' of another. For the Rule is, that the Sin that ' doth

' doth break the Order of Love most, is the
 ' worst, Love being the keeping of the Com-
 ' mandments. I must not defile my Neighbour,
 ' because I am to love my Neighbour's Chastity;
 ' but I am to love my self, and my own Chastity.
 ' before the Chastity of any else; and this is a
 ' foul Sin, much against Nature, and therefore
 ' the worse; for the more unnatural the Sin is,
 ' the greater the Guilt is still in that Respect; and
 ' whereas it is thought, that there is not that
 ' Wrong in it, as in taking away the Chastity of
 ' another, I urge it, that there is most Wrong
 ' when a Man doth Wrong to himself; and as
 ' the Thief doth in the Candle, so these Self-
 ' Defilements do rot and weaken the Body by
 ' the Curse of God exceedingly. Besides, (as in
 ' all such inordinate Practices) there is a secret
 ' kind of Murther, what if not in the Intention
 ' of the Doer, yet in the Condition of the Thing
 ' done; wherefore God is much displeas'd with
 ' these kind of Sins.----

To all the latter Part of these Assertions I
 could readily agree; but in the Beginning of
 them, this Caluist has been grossly overseen in
 his Way of Reasoning. The Difference he states
 between the Murther of another, and that of
 ones self, is very just; but then he has forgot to
 consider, that that Difference ceases, when the
 Murther of another necessarily includes the
 Murther of ones self: Thus by endeavouring
 to prove too much, his Argument has not Proved
 what it might have done. At his Rate Self-
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Pollution would be more Criminal, than the most unnatural Abominations with others; which is false; because it is impossible to defile others without defiling ones self at the same time in as high a Degree.

To condemn and expose a Sin so displeasing to God, so detrimental to the Publick, and so injurious to our selves, requires no Flights of Wit, nor any other Way of arguing than what is agreeable to the plainest Truth, and can stand the Test of the severest Reason. To prove the many Injuries it may do to our selves, as it is the whole Business of the next Chapter, so I refer the Reader to it; and that it is very detrimental to the Publick, will soon appear, if we consider what is undeniable, that it hinders Marriage, and puts a full stop to Procreation. What remains is to demonstrate, that it is displeasing to God, and that it is so in a very high Degree, is evident both from the Holy Scripture and our own Reason.

There is not a Place either in the Old or New Testament, where Uncleaness, the Lusts of the Flesh, or the Abominations of *Sodom* are condemn'd, but this Sin is hinted at among others; and there is no Doubt, but those who are guilty of it, are comprehended among the Abominable, *who shall have their Part in the Lake, which burneth with Fire and Brimstone, Rev. 21. v. 8. What! know ye not, says St. Paul, that your Body is the Temple of the Ho-*
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ly Ghost, which is in you, which you have of God? And this is a very powerful Consideration to dissuade from Uncleanness, being taken from the Glory whereto God has rais'd us, even in regard as to our Bodies. They are the Temples of the Holy Spirit, because the Holy Spirit dwells in us, and pours forth his Benefits upon us, sanctifies us, and consecrates us to the Service of God; wherefore our Bodies partaking of this Honour, we are bound to preserve them in Purity, and to employ them to holy Purposes; for if the Temples dedicated to the Worship of God, may not be prophan'd by any Pollution, but must be kept pure and undefiled, how great ought the Holiness of our Bodies to be, seeing God has condescended to make them the Temples of his Holy Spirit? This Reflection of St. Paul lets us see plainly, that whenever any give themselves over to Uncleanness, they cease to be the Temples of the Holy Spirit, just as the Apostle had said before, that they cease to be the Members of Jesus Christ, which shews this Sin to be the Occasion that the Holy Spirit of God withdraws from the Hearts of such as are guilty of it, because this Spirit cannot dwell with Pollution. He tells us afterwards in the same Chapter, *Ye are not your own, for ye are bought with a Price, therefore glorifie God in your Bodies, and in your Spirits which are God's.*

The same Apostle affirms of the Heathens; *bat being given up to Uncleanness, they dishonoured*
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their own Bodies between themselves. And in another Place, *that it is the Will of God, that we abstain from Uncleanneſs.* But it would be endless to quote all the Texts, which tend to the ſame Purpose. Let any Man examine all the Places of the New Testament, where mention is made of Vices and Sins, and he will find, there is not any one other Crime ſo many times named as Uncleanneſs ; and how can a Perſon be more ſuperlatively unclean, than when he is guilty of Self-Pollution ?

But if it was not reveal'd to us that God is highly offended at all manner of Uncleanneſs ; when we reflect on the End of Marriage in all Countries, and in all Societies, and the manner after which God has ordain'd that our Species ſhould be continued, natural Religion, and our own Reason would instruct us, that to deſtroy that End, muſt be very offensive to God, if there is one ; for whether we commit Abomination with thoſe of our own Sex, or with Beaſts, or that we defile our own Bodies our ſelves with this shameful Action, the Conſequences are the ſame to the Society and our Species ; and what a learned Divine has ſaid of the firſt, is equally applicable to all three, That the Crime in it ſelf is *monſtrous and unnatural ; in its Practice filthy and odious to Extremity ; its Guilt is crying, and its Conſequences ruinous : It deſtroys conjugal Affection, perverts natural Inclination, and tends to extinguiſh the Hopes of Poſterity.*

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For Fornication and Adultery it self, tho' heinous Sins, we have Frailty and Nature to plead; but Self-Pollution is a Sin, not only against Nature, but a Sin that perverts and extinguishes Nature, and he who is guilty of it, is labouring at the Destruction of his Kind, and in a manner strikes at the Creation it self. That this Sin, and all the Mischiefs that may attend it, are equally ruinous in either Sex, in regard to the civil Society, as well as themselves, shall be demonstrated in the following Chapter. In the Remainder of this, I shall examine into the Causes of Self-Pollution, and offer some Thoughts to prevent at least the Frequency of it.

I shall not here meddle with the Causes of Uncleanness in general, such as *Ill-Books*, *Bad-Companions*, *Love-Stories*, *Lasivious-Discourses*, and other Provocatives to *Lust* and *Wantonness*; as these are sufficiently treated of in most Books of Devotion and Practical Divinity, so I refer the Reader to them, and design only to speak of those peculiar Causes, which belong to this Sin, and hardly any other.

The first Cause is Ignorance: There are Thousands among the Youth of both Sexes, *Ingenious*, *Docile*, *Diligent*, and *Tractable*, who either by the Example of their Intimates, through their own Wantonness, or by being idle and alone, and some by meer Accident, have learn'd to Pollute themselves after this manner, that would have abhorr'd the Thoughts, had they under-

stood the Nature of the Sin, and been acquainted with the Heinousness of the Crime. There are likewise many adult Persons, both Men and Women, who are guilty of this Sin, and perhaps Reprobates enough to commit any, as to religious Fears, that yet would never have ventur'd upon this, if they had known what Bodily Sufferings and Infirmities it may be, and often is the Occasion of.

The Second, is the Secrecy, with which Self-Pollution may be committed: All other Actions of Uncleanness must have a Witness, this needs none. Some lustful Women of Sense have made all the outward Shew of Virtue and Morality that can be required; they have had Prudence enough in the midst of strong Desires, to refuse disadvantageous Matches, and yet have abandon'd themselves to this Vice, when at the same time, they would rather have died, than betray'd a Weakness to any Man living, as afterwards, becoming Penitents, they have confess'd themselves. And again, some young Men of vicious Inclinations, have either naturally, or for Want of a liberal Education, been shamefac'd to Excess; they have not dar'd to look upon a Woman, and their Bashfulness has secur'd them from every Act of Impurity, but This. From all which, it is evident, that the Secrecy of this Sin has betray'd many into it, whom hardly any thing else would have tempted.

The third and last Cause I shall alledge, is Impunity. Tho' the Laws against *Fornication* and *Adultery* are in many Places either very remiss, or ill executed, yet the Dread of them keeps the fearful in Awe. The Punishment for unnatural Impurities committed with others is Capital. But the Laws are not the only Thing which vicious Persons are afraid of. Some are withheld from Prostitutes by their Covetousness only. Others again abstain from Fornication for nothing else, but the Fear of Diseases, or the having of Children. Lascivious Widows, who understand the World, have Reason to scruple second Marriages, on many Accounts; some love their Liberty; others their Money; and if they value their Reputation, they'll not dare to venture on unlawful Embraces; whereas in Self-Pollution, neither the cautious, nor the covetous, imagine that they have any Thing to fear.

It is not easie to determine, whether it be more monstrous or unaccountable, that rather than commit a Sin before others, who would be their Accomplices, and uphold them in it, Men should chuse to be guilty of a greater before God, who has vow'd to revenge it. To say that this proceeds from Atheism, and want of Faith, is contrary to Experience, for let ustake a thousand People to task, that shall have all been guilty of this or any other the most heinous Crime, and we shall hardly find one, but what will not only acknowledge a *Deity*, but likewise
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tell us, that he is convinc'd of his *Ubiquity* and *Omniscience*, his *Wisdom*, *Justice*, *Holiness*, and *Omnipotence*, and that he is ready to subscribe to every general Article of Christianity. What can be said of this, is, that Man contradicts himself, and acts directly against his own Principle. What could be more absurd, in humane Affairs, than that a Thief designing to steal a Horse, should endeavour to shun the Eyes of all the World but the Owners; especially if he was fully perswaded, that this Owner could catch him whenever he would, and inflict what Punishment upon him he pleas'd? What Spiritual Darkness must surround Man, that he should be stark blind in his greatest Concerns, and clear-sighted only in Trifles? When a Man shews *Bashfulness*, and the utmost Cowardice to the most despicable and the most impotent Wretch of his Fellow-Creatures, is it not unconceivable he should behave himself with Gigantick Boldness and Impudence to affront the Almighty Creator of Heaven and Earth? Yet there is one thing more contradictory still, which is, that at the same time he'll affect to be thought Brave as to Principle, and a Christian as to Religion.

It is the general Opinion, that the Shameless are the worst of People; yet Shame, when ill-plac'd, has often wrought worse Effects than the Reverse alone has ever been able to produce. When a Bastard Infant is found dead, and the Mother, lately deliver'd, without Witness, is not able to prove either that she had made Provision
for

for it, or during her Pregnancy imparted the Secret to another, besides the Father, our *English* Law, without any other Evidence, presumes the Woman to have Murther'd the Child. From whence it is evident the Legislators must have suppos'd, that some Women may have Cruelty enough to commit the most unnatural Murder of all, and at the same time want Courage to bear Shame. But is there no Remedy to be found against this preposterous Shame? Is it impossible to imbue Youth with better Notions of it than are commonly receiv'd either by *Example* or *Instruction*?

Women, for the generality, are more Bashful and reserv'd than Men, and there are things that a Man of the strictest Morals shall not scruple to do in Publick, which yet would shock most Women, even after Prostitution: From hence to imagine, that Women are naturally more modest than Men, is a Mistake; all the Difference between them, depends upon Custom and Education; and I am much mistaken, if this great Power of Fashions and Instruction does not point at a Remedy, that would be very serviceable against Self-Pollution. It is a Rule, I know, among the most Prudent People, never to mention any thing concerning this Vice, to the Youth of either Sex, for fear that either the Desire after Things forbidden, or else Curiosity it self, might prompt the Pupils to what perhaps they never might have thought on, had it not been for the too instructive Caution of the
Teach-

Teachers. But there are other Methods: The Instruction of Youth, I hint at, should commence from their very Infancy. If Children were strictly forbid, never to touch their Eyes or Nose, but with their Handkerchief, and that only upon very urgent Necessities; if likewise they saw every Body comply with this Custom, and it was counted abominable to touch them with their naked Hands, I can't see why this might not be so shocking to 'em when grown up, as now the most guilty Denudations are to well-bred People.

I would have the Reader reflect on the Matter I treat of, which differs much from other Points of Morality: For in handling other Topics, a Man may safely say whatever he thinks any way advantageous to his Design; and has nothing to hinder him from rallying together whatever he apprehends necessary, and proposing his Arguments in their utmost Extent and Force, making them as plain as possible, and answering all Difficulties imaginable. But in arguing against Uncleaness, especially this sort of it, the same Liberty is not to be taken, but a Man is extremely confin'd, and is oblig'd to express himself with the utmost Circumspection and Caution, for fear of intrenching upon Modesty; with which Apology, hoping it will be thought sufficient for what Omissions and Obscurity I have been guilty of, I conclude this Chapter.



C H A P. II.

*Of the frightful Consequences of
Self-Pollution.*

HAVING set forth the Heinousness of this Sin in the preceding Chapter, one might justly imagine, that the Impression which the Ugliness of Incontinence and Uncleanness in general there represented must make, would not immediately wear out, as not to secure, for some small time, the Imagination even of Vicious Persons against any slight Attacks of Unchastity; but there are lascivious People of such corrupt Minds, that at no time excepted, they may be rais'd to impure Thoughts by bare Words without Coherence, and the Names of Parts, even when made use of in the Description of Calamitous Cases and Nauseous Diseases: Therefore, as I shall be forc'd to make use of some Expressions in this Chapter, which, tho' spoke with a Design the most remote from Obscenity, may, working by the reverse, perhaps furnish the Fancies of silly People with Matter for Impurity; therefore I say, I beg of the Reader to stop here, and not to proceed any further, unless he has a Desire to be chaste, or at least be

apt to consider whether he ought to have it or no.

The Afflictions which may, and often do fall upon those who are or have been guilty of the sinful Practice of Self-Pollution, belong either to the Soul or to the Body : I shall begin with those of the least Concern. In the first place, it manifestly hinders the Growth, both in Boys and Girls, and few of either Sex, that in their Youth commit this Sin to excess for any considerable time, come ever to that Robustness or Strength, which they would have arriv'd to without it. In Men as well as Boys, the very first Attempt of it has often occasion'd a *Plymofis* in some, and a *Paraphymofis* in others. I shall not explain these Terms any further, let it suffice that they are Accidents which are very painful and troublesome, and may continue to be tormenting for some time, if not bring on Ulcers and other worse Symptoms; especially if managed by raw unskilful People, whom to employ, it is most commonly the Fate of young Men, who being conscious of their Guilt, have not the Assurance to address themselves to Men of Worth and Experience. Whoever wants to know the Signification of those Words, any Surgeon will inform him.

The frequent Use of this Pollution, likewise causes *Stranguries*, *Priapisms*, and other Disorders of those Parts; but especially *Gonorrhæas*, more difficult to be cur'd, than those contracted from

from Women actually labouring under foul Diseases. When the Seminal Vessels are first strain'd and afterwards Relax'd, the Ferment in the *Testes* is destroy'd, and the Seed grown thin and waterish, comes away unelaborated, without any Provocation; this Distemper often proves fatal, even under the Hands of the most skilful. These *Gonorrhœa's* are chiefly occasion'd, says *Etmuller*, (a famous Physician) *a damnata Masturbatione*, from that damnable Self-Pollution; and as *Dr. Baynard* also confirms, (speaking of this Practice) by that cursed School-Wickedness of Masturbation (*Res fœda dictu*).

In some it has been the Cause of fainting Fits and Epilepsies; in others of Consumptions; and many young Men, who were strong and lusty before they gave themselves over to this Vice, have been worn out by it, and by its robbing the Body of its balmy and vital Moisture, without Cough or Spitting, dry and emaciated, sent to their Graves. In others again, whom it has not kill'd, it has produc'd nightly and excessive Seminal Emissions; a Weakness in the *Penis*, and Loss of Erection, as if they had been Castrated. Many a young Gentleman (says the same *Dr. Baynard*) *has been for ever utterly undone by it*: The Reason he gives for it, is, *That used when young, it so forces and weakens the tender Vessels, that when they come to Manhood, it renders them ridiculous to Women, because impotent, a Curse half tanti to Castration; many of them not being able to touch a Woman, but ad primum la-*

biorum contactum semen emittunt, &c. In some Men of very strong Constitutions, the Mischiefs may not be so visible, and themselves perhaps capable of marrying; and yet the Blood and Spirits impair'd, and the Seed render'd infertile, so as to make them unfit for Procreation, by its changing the Crasis of the Spermatick Parts, making them become barren, as Land becomes poor by being over-till'd; and few of those that have been much accusom'd to this Vice in their Youth, have ever much Reason to boast of the Fruits of their Marriage-Bed; for if by Nature's extraordinary Helps, they should get any Children, which happens not often, they are most commonly weakly little ones, that either die soon, or become tender, sickly People, always ailing and complaining; a Misery to Themselves, a Dishonour to humane Race, and a Scandal to their Parents.

' With what Encouragement to Virtue there-
 ' fore, *says a certain Author*, may young People
 ' behold in a Man at the Age of Four-score,
 ' with a Wife of the like Antiquity, both
 ' bless'd with healthy hail Constitutions, and
 ' fresh wholesome Countenances, with sound
 ' Minds and perfect Senses, with active Limbs,
 ' and of chearful Tempers, residing over a
 ' healthful Progeny, perhaps to the 3d or 4th
 ' Generation; and all these Blessings, owing
 ' under Providence, to their Temperance and
 ' Continnence; when if we turn our Eyes upon
 ' licentious Masturbaters, we shall find them
 ' with

' with meagre Jaws and pale Looks, with
 ' feeble Hams, and Legs without Calves, their
 ' Generative Faculties weaken'd, if not de-
 ' stroy'd, in the Prime of their Years; a Jest to
 ' others, and a Torment to themselves

In Women, Self-Pollution, if frequently
 practis'd, relaxes and spoils the retentive Fa-
 culty, occasions the *Fluor albus*, an obnoxious
 as well as perplexing Illness attending that Sex,
 which upon account of the Womb, may draw
 on a whole Legion of Diseases; among other
 Disorders, it makes 'em look pale, and those
 who are not of a good Complexion, swarthy
 and hagg'd. It frequently is the Cause of *Hys-
 terick Fits*, and sometimes, by draining away all
 the radical Moisture, *Consumptions*. But what
 it more often produces than either, is *Barrenness*,
 a Misfortune very afflicting to them, because
 seldom to be redress'd.

The Reason why I am not more particular
 in describing the many Calamities and bodily
 Sufferings, which this Practice may be the Occa-
 sion of in Women, I hope will be obvious to
 every Reader, that is capable of making Re-
 flections. It would be impossible to rake into
 so much Filthiness, as I should be oblig'd to do,
 without offending Chastity. One thing I shall
 add, addressing my self to young Women, who
 have any Esteem for their Honour, and would
 keep their Reputation unspotted, which is, that
 many of them, who thus defile their Bodies by
 being

being heedless, or perhaps more fill'd with impure Desires than ordinary, actually deflower themselves, and foolishly part with that valuable Badge of their Chastity and Innocence, which when once lost, is never to be retriev'd. This may be the fatal Cause whenever they marry, of endless Jealousies and Family-Quarrels, and make their Husbands suspect more than they have deserv'd, wrongfully imagining, that there is but one way by which Maids may forfeit their Virginity.

The next evil Consequences to be apprehended from Self-Pollution are all those other Vices, which it may lead the way to, and in time be the Occasion of: Let us once suppose what some raw ignorant People imagine, that this is only a silly Practice, that there is no such great harm in it, and that, if it be a Sin, it is at least less criminal than Fornication. Let us, I say, suppose this, tho' not grant it, and after that, seriously consider what Effects this foolish Trick of Youth, (as some favourably term it) is like to have on either Sex, and what Impression it must necessarily make on the Minds of those that have given themselves over to it.

As we are conceiv'd in Sin, it is impossible but lustful Desires will now and then arise, especially in young People that are in Health. By the Reluctancy which all innocent Persons feel against complying with them, it is easily to be discover'd, that they are evil, and that the
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more violently they attack us, the more vigorously we ought to resist them. Whilst this Conflict betwixt Lust and Chastity lasts, we are Proof against many Temptations, and our Virtue remains triumphant. But when once we abandon our Guard, and allow those wanton Thoughts the Liberty of roving and wandering where-e'er they please, and loose Fancy can lead them, we make the first step to our undoing, and our Chastity is always in danger, as soon as our Dread and the great Apprehension of losing it is gone. We ought not to trust to frail Reason, because it is no Match for our Inclinations, which are infinitely stronger. All carnal Temptations ought to be carefully shunned, if it be possible; but if met with, boldly defy'd; for whoever admits of a Parley with Lust, will be vanquish'd at last, and is already capitulating with the Enemy. Therefore for our Lives, ought we to forbear all Parley with the Flesh, observing the different Rules the Scriptures give, between mortifying those Sins the Devil would put us upon, and mortifying those Lusts the Flesh would tempt us to; the former is done by resisting, *resist the Devil, and he will flee from you.* There when a Man grows stout and courageous, Satan grows cowardly, but it is not so with the Business of the Flesh; there our greatest Safety is in flying; when we have to do with Satan, the Enemy is without us; but when we have to do with Lust, the Enemy is within us.

The Devil may suggest to the Haughty and the Bashful, that in Self-Pollution they'l run no Hazard of their Reputation, and that no Body in the World shall know it but themselves; and to the Covetous, that they shall lose nothing by it; or else represent the Impunity of it to the Cautious and Fearful; but he won't tell them that the All-seeing God must be a Witness to an Act, which his Holiness so much abominates, that the greatest Loss that can be sustain'd, is that of the Divine Favour, which, to ballance, the Gain of the whole World is not an Equivalent; and that eternal Damnation infinitely exceeds all Temporal Punishments that can be invented. When the first plausible Suggestions are once admitted, the latter Consequences, which are at least as certain, are not suffer'd to intrude, or presently shov'd out as troublesome Companions. But whatever Reservedness before others, they may flatter themselves with, whenever the Fact is once committed, if it was but a trifling Sin, they can have no Innocence to boast of afterwards. The Barrier that fenc'd their Chastity is broke, and the Enemy to Purity and Holiness makes daily Inroads, and ravages through every Passage of the conquer'd Soul.

The Sensuality of such, by being the Occasion of abundance of inordinate Inclinations in them, hurries them on to many Instances of Lewdness, for satisfying this brutish Passion. But the State of the Soul is chiefly to be consider'd,

sider'd, whilst it is ordinarily possess'd by lustful Thoughts and Desires : The unchast Person has his Mind rarely free from lascivious and shameful Imaginations and Fancies. His Heart is a continual Spring of evil Thoughts, bubbling up in it every Moment : so that there needs only the Presence of an Object to inflame his Desire. Let him but see or hear any thing related to his beloved Sin, and his Lust is presently kindled by it. And not only so, but at other times when none of these Objects present themselves, his Memory serves to furnish him with such former Passages as had gratify'd his Sensuality ; these he recalls to his Mind, and pleases himself with the Thoughts of them, instead of reflecting upon them, as he ought, with Sorrow of Heart, and Confusion of Face.

Where this Sin becomes habitual, there must be a Distaste to Godliness and Virtue in general, and whatever Wantonness, obscene Discourses, shameful Actions, and filthy Representations are to be met with, (how cautiously soever they may to the World seem to be avoided) are treasur'd up with Care, constantly to feed this Flame of Impurity. For no sooner has Uncleaness got the Mastery over the Heart, but forthwith it pursues the Man every where, and keeps its Possession of him at all Times, and in all Places. Upon the most serious Occasions, and in the very Acts of Religion, he ever and anon finds himself transported with lustful Conceptions and Desires, which incessantly follow him,

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him, and take up his Thoughts. I shall not need to say, how great a Part of Mankind find their Minds flag and languish, and wander from their Business, and are full even of wicked Thoughts, when they should be praying to God, or hearkening to his Word. But it is certain, that in many, Impurity is the Cause of this Disorder, A Soul that is not chaste, will not know how to be devout. To such an one, the holy Exercises of Prayer, Meditation, Reading, &c. are insipid and unpleasant. A Love of Voluptuousness is inconsistent with Spiritual Delights, and those pious Affections, and Joys, and Raptures, which accompany a sincere Holiness of Conversation.

I have in the foregoing Chapter spoke of some, who gave themselves over to this, and yet were Proof against any other gross Sin of Uncleaness, but it is not so with all: Thousands have been guilty of Adultery, as well as Fornication, who would never have yielded to those Temptations, which overcame them, if they had never been initiated in Lasciviousness, and acquir'd to themselves a Habit of Impurity by Self-Pollution first. In such, not only the grosser Crimes of Uncleaness I just now named, but likewise all others that may be occasion'd by them, as *Lying*, *Forswearing*, perhaps *Murder*, and what not, must be laid to the Charge, and brought in as the Effects and Consequences of their first darling Sin, by which they were infected with a stronger Habit of Impurity,
than

than they could ever have contracted from any other Frailty.

Among the Consequences of the Sin I treat of, ought not to be forgot the Troubles and Agonies of a wounded Conscience, whenever it is rous'd, and makes the Polluted startle, affrighted at the Enormity of their Crime. To let the Reader see how this Guilt of unnatural Impurity can alarm the Offenders, when they awaken from their Lethargy of Sin, I shall insert the Preface to a little Book, entituled, *Letters of Advice from Reverend Divines to a young Gentleman, about a weighty Case of Conscience.* This Preface, wrote likewise by way of Letter, is address'd to all young Men, who have or may be tempted to this great Sin, in the following Manner.

Into such a deplorable Condition, had the frequent polluting my self brought me, that I was considering, whether I had not deserv'd the Judgment that God sent to Onan, and so apprehensive I was of it, that it brought me into a kind of Despair, 'till I had Recourse to two most excellent and pious Divines; (whose Works praise them in the Gates) and when I receiv'd their Advice, I was resolv'd to break off this my Sin, by Repentance and Mortification, the only Remedy to prevent my sudden Destruction: For whatever you may at present think, that 'tis only a Relief of Nature, yet I must say, that it has been of horrid Consequence to me, God having attended me with Judgments ever since, in

most of my Affairs in the World; and I cannot be satisfied 'till I have let you know it, in order both to prevent your Danger and Ruin: For though the Sins of Adultery, and Fornication, be now the open Practices of most Men, to the Shame and Reproach of Christianity, yet I am sure this Sin of Self-Pollution bespeaks you equally notorious Sinners, and puts you into a State of Enmity with God, unfits you for those great Duties you owe to him, renders you mean spirited, destroys the very End of your Creation, and will leave a Sting upon your Conscience, which will cost you dear. In all Humility, let me beseech your Care to peruse those excellent Letters, which I have publish'd on purpose, as a Warning to all such who thus defile themselves: And as you tender your own Welfare even in this World, as well as your Souls Good in the World to come, you will as much hate and abominate this horrid Wickedness, as it will certainly lead you to Ruin; and then I shall have my Design in the Publication of these excellent Counsels.

Your Friend, B. P.

The Substance of the Letters mentioned in this Preface, shall be communicated to the Reader, in the following Chapter; whom I entreat to lend his serious Consideration, on what shall be further said in this.

There are many heinous Offenders, who are harden'd in Sin, and continue in it and all worldly Enjoyments, without relenting; but few go
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so to their Graves; most great Sinners before they die, feel a deep Remorse, and are tormented with the bitter Stings of Conscience, upbraiding them with their Guilt, and representing it to them, in its true Colours, and most frightful Forms. What Comfort must a Man have, in reflecting on the past Actions of his Life, who hardly comes to half the Age he might reasonably have expected to arrive at, finds himself enervated by the Practice of Self-Pollution, his Spirits sunk, his Body wasted, and his Strength decay'd, in continual Danger of being forced to resign his impure Breath, upon the least Rigour of the Season, or any other small Accident? What Comfort, I say, must a Man have, when his Crime, representing it self before him in its most ghastly Shape, Conscience shall upbraid him, that by so many repeated Acts of Murder, he has at last destroy'd himself before he is Thirty Years of Age, as by my own Experience I have known it the Case of several? If such great Misfortunes happen but seldom, there are other Infirmities that may occasion very disagreeable Reflections. When Persons of good Estates, in the Flower of their Age, find themselves bereft of their Manhood, and conscious of their Impotence, and the cursed Cause of it, are forc'd to decline the most advantageous Matches, and without the least Hopes of Posterity, remain the Contempt of others, and a Burden to themselves; to which, perhaps, the Mortification shall be added, that the Name and Honour of an ancient Family, extinct

extinct with themselves, must be for ever buried in Oblivion, whilst the magnificent Seats and venerable Structures of their more virtuous Ancestors are inherited or pull'd down by Strangers.

Others again, who can't be said to die without Offspring, have puny ling'ring Children, more brought up by Physick than Kitchen Diet, which they are forc'd to leave at Fourteen or Fifteen Years of Age, perhaps younger, without any probability that they shall ever come to Maturity: When Persons of large Possessions have no better Views to turn to, than these, and withal, so much Reason to lay all the Blame upon themselves as the frequent Practice of Self-Pollution in their Youth can furnish them with, the Prospect can be but Melancholick. Some Women likewise, tho' married to kind and fertile Husbands, are all their Life-time wishing for Children in vain; every Year perhaps they change the Air, try all the Baths in Christendom, and follow the Advice of most Physicians, and yet are either subject to frequent Miscarriages before the Fifth Month, or else are never impregnated at all. If ever such Women were guilty of Self-Pollution to Excess, and are wise enough to know the Consequences of it, with what Sorrows and Anxieties must the Remembrance of it fill them, even when their Troubles are not extended beyond Temporal Affairs? But when once they are touched with the quick Sense of their
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heinous Offences to God, how must the Reflection on the Things I have named, confound the Guilty of either Sex? What Aggravations will they not heap on their Crimes, even to their own Imaginations?

Let no body imagine that the Consequences of this Sin, and all other Acts of Uncleanness, will be less calamitous to those, whom either the bodily Sufferings and Infirmities I have spoken of, never reach, or no Temporal Afflictions make any Impression upon, in order to Repentance, Those who never feel any Trouble for their Sin, are oftentimes as insensible of the Punishments of it, such Punishments I mean as befall them by reason of it, in this Life. Sometimes one may perceive the Judgments of God hanging over the Heads of the Unchaste, and threat'ning to fall upon them; sometimes actually and visibly pursuing them in their own Persons, or in their Relations, or their Affairs in the World, making them groan under the Miseries, Sorrows, and divers Evils they have brought upon themselves; and yet we may see how little Sense they have of the Reason, why these sad Afflictions are laid upon them, and how ready they are to attribute their Misfortune to any other Cause, rather than to themselves; some of them continuing in their Security, till the Judgment of God seizes them, and they die in their Impenitence, which is the most deplorable and most dangerous State a Man can fall into. For so long as the Sinner has a Sense
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of his Guilt, and the Vengeance justly due to him for it, there is some Hope of him; but when he is come to this Degree of Obduracy, there is very little to be expected from him; for he is then upon the very Brink of Misery, and but one Step from everlasting Destruction.

From what has been said last then, it is manifest, that neither our escaping the Bodily Sufferings which so often ensue upon this Crime, nor our Insensibility of the Sin, or the Temporal Punishment of it, make any Amendment in our Condition; and on the other Side, as evident, from what has been said before, that the Consequences of this Crime, may on several Accounts render the Reflection on the Cause of it, most terrible to the Offenders, and excite in them such an inconceivable Indignation against themselves, as (without God's Mercy) cannot possibly end but in Despair.

Let us now consider, once, That these Pangs of Conscience (terrible as they are) are most necessary to Repentance, which yet no Body can be sure that it will be accepted. But if those Anxieties be suffer'd on Earth, are most frightful to all that will reflect on them, how much more ought the Guilty to stand in awe of those other more inevitable and more intolerable Punishments which are reserv'd for the other Life? The Unclean are not always punish'd in this World, but they will be most certainly in the next, unless they take Care to prevent

vent it, by a timely and hearty Reformation. This the Holy Scripture teaches, as expressly as may be; *Neither Fornicators, says St. Paul, nor Adulterers, nor the Abominable, shall inherit the Kingdom of God*; cautioning also at the same time, that we don't abuse our selves, nor flatter our selves in this Respect. And the same Doctrine he repeats, Gal. v. 19, 20, 21. *I have told you before, as I have told you in Times past, that they who commit such Things, shall not inherit the Kingdom of God.* So Ephes. v. 6. *Let no Man deceive you with vain Words, for because of these things cometh the Wrath of God upon the Children of Disobediencé.* St. Peter likewise, 2 Ephes. chap. ii. v. 9. declares and proves by many Examples, that *God reserves the Wicked, and chiefly the carnal and impure, unto the Day of Judgment, to be punished.*

These are the Consequences of Self-Pollution; this is that dreadful State to which it brings Men; and these the Sins into which it drives them, and the Punishments to which it renders them obnoxious. And one would think them enough to inspire all Persons with a Detestation against this Vice. I am sure, every one has Reason to dread the Thoughts of falling into that Brutishness and Hardness of Heart, of which all are in great Danger, who at any time pass the Bounds of Modesty, and part with their Chastity; and should therefore seriously study to prevent that Remorse, which sooner or later will be the Portion of the Las-

civious; and to keep at a Distance from a Sin, that draws so many others after it, and in a Word, cast its Slaves and Votaries into an Abyss of Evils.

For the Confirmation of what I say, in some measure at least, I shall insert two Letters, which were directed to the Bookseller, for the Author of *Onania*, by Persons who had read the former Editions, and therewith conclude this Chapter.

TH^{O'} I have not the Honour to be acquainted with you, I hope you'll be mov'd to Compassion, by the sad Condition wherein I am, and not refuse to give me those excellent Advices you alone are able to give.

My frequent Use of that abominable Practice you speak against, in your judicious Book, has brought upon me a Complication of Distempers: First, I am afflicted with a constant Gonorrhæa, since the beginning of January last; then I have been seiz'd with violent Vapours, which distract me quite, during the Fit; and after it is over, I find my self so very weak, that I cannot stir out of my Bed for Two or three Days together. I am now in my right Senses, and pray you instantly to relieve me. If it be in the Power of Art, you may do it, I am convinc'd; and you will oblige for ever,

Sir, Yours, &c.

Dublin,

Dublin, 31 Dec. 1717.

I Have read a Book published by you, called Onania, and wou'd rather than 500 l. I had met with so good a Discourse on that Subject seven Years ago; for until I read your Book, I was not enough convinc'd of the Sin, which I am sure is the Cause of very many unfortunate young Men as well as me. As I hope, by my sincere Repentance and Amendment, to obtain Forgiveness from God, so I should also desire to impair what I can the Damages I have done to my Body by this detestable Vice. Your Book is so honestly worded, that I am confident your Physical Prescriptions are not those of a Quack: But as it is hard to get them at this Distance, to have them without exposing my Sin to some body, I intreat you for my own, as well as the Good of Thousands in this City, who I am sure would use your Medicines, that you will, as soon as possible, send some over into the Hands of some known honest Citizen here, that People might not be imposed on, and let it be advertized in some of our News-Papers as soon as they are arrived. If you think it is too great a Hazard to run, send the fewer Parcels, till you have made a Trial: If other People are as grateful as my self, you cannot fail of many other Letters on this Occasion. I am,

S I R,

Your most humble Servant,

The Afflicted O N A N.



C H A P. III.

*Spiritual and Physical Advice to those
who have injur'd themselves by the
abominable Practice of Self-Pollution.*



IN the foregoing Chapter, it has been prov'd, that the Hurt which either Sex may receive from Self-Pollution, is Corporal as well as Spiritual: But because every Body, who but once has committed this Fact, has in a grievous manner offended God, and wrong'd his Soul, and many of strong Constitutions may for some time have been guilty of this Sin, without any considerable or at least perceptible Harm to their Bodies, yet, how to redress the spiritual Injury receiv'd, shall be our first and chiefest Care. There is no Christian who can be ignorant, that no Pardon can be obtain'd for this as well as other Sins, without Repentance in general; but many are apt to deceiye themselves concerning the Nature of Repentance, as not well knowing in what it consists: Wherefore, it is requisite I should say something of the Manner after which this Duty ought to be perform'd, as well as the Necessity of it.

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The first Branch of Repentance, and the first Duty of the Polluted, is a Sorrow for what they have done; after this, it is very necessary that the Sinner should examine himself, to know what Principle it arises from; for if his Sorrow only proceeds from any Corporal Affliction, which this Sin already has brought upon him, or the Fear that it may do so in time to come, it is not saving, unless the Sinner makes a further Progress, and improves the Almighty's Chastisements, to beget in him an unfeigned Abhorrence of his past Transgressions. Wherefore, the principal Cause of his Grief must be the Greatness of the Sin it self, and the woful Estate whereinto it brings Men, in relation to God and their own Salvation; for it is certain, that no Repentance is acceptable in the Sight of God, that does not arise from such Meditations as these.

Neither is it sufficient to be somewhat grieved and ashamed; but this Grief must be affecting, such as enters deep and pierces the very Heart, filling it with Sadness and Remorse, Detestation and Fear; or if it be not such at the beginning, it must be such at length. This is above all others the one infallible Mark of a hearty Sorrow, and sincere Repentance; that the Sinner finds no longer any Pleasure or Satisfaction in the things he had formerly delighted in, but seeks to withdraw and get out of the way of them, and finds more Comfort in his Sadness and Tears or them. Sometimes those that have renoun-
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ced this and other Sins of Uncleaness, have turned aside another way, and betaken themselves to Pleasures of another Nature. But so long as they retain an Affection for Worldly Pleasures and Joys of whatsoever kind, this is a certain Sign of their not being touch'd with a true Repentance.

But above all, Care must be taken, that this Grief be lasting; for Mens Sorrow is oftentimes but light at the beginning of their Conversion; as will easily be apprehended, if we but call to mind that there are two sorts of Sin. Some there are for which a Man is apt to have an extream Concern, as soon as ever he has committed them, and they are such as he is not betray'd into by his own Inclinations, nor can take Delight in. Thus, when one has committed Murder, or spoken Blasphemy, he will perhaps be immediately struck with the Horror of his Crime, and a stinging Remorse, by reason of it. But it is quite otherwise with those Sins into which Men are drawn by Pleasure, and which gratify their Inclinations, and especially when they are become habitual. Tho' they take up a Resolution of quitting these, they do not at first look upon'em with the Aversion due to them; they could yet please themselves with them, and it is not without doing Violence to themselves, and resisting their own Inclinations, that they get rid of them. So that their Dislike of these sorts of Sins is but small at first, the Fire of Lust not being yet wholly extinct. But the
chief

chief Commendation of it, is, that it is lasting. And this is what they ought to have an especial regard to, the cause of most Mens Failings in these Attempts, being, that in time the sense of their Crimes abates, and at last wears quite away.

The Repentance of those who are polluted by this Sin, or any other sort of Uncleaness, should remain with them to their Lives end. These are not Sins which a Man can forget, and the Memory of them ought to be always fresh, that the Penitent may truly say with *David*, *My Sin is ever before me*. Not only the time that has past since the Commission of it, but even an Amendment of Life does not take away the Sense of so great a Fault ; but on the contrary, he becomes more and more sensible of it. Even this Thought, that the Sinner has had the Happiness to obtain the Pardon of his Guilt, will render the Remembrance of it the more bitter, and the greater Progress he makes in Holiness, the more abominable will his Wickedness appear. The greater Experience he had of God's Mercy, the more he will accuse and loath himself ; and the more Hope he has of Salvation through God's Goodness, the more will he be affected with the Danger of being excluded from it to which he had expos'd himself.

Another great Duty that belongs to Repentance, is Conversion and Amendment: The Guilty must forsake their Sin, and continue no longer

longer in it. When our Blessed Saviour pardon'd the Woman taken in Adultery, he said to her, *Go and Sin no more.* The Crime must therefore be totally renounc'd; and they which do not this, but relapse into it, have not repented of it. Every Act, and every Repetition of their Sin, is an Aggravation of both their Guilt and Punishment.

But this is but the beginning of Conversion; and this first Step will be to no purpose, if the Offenders stop here. It is not enough to renounce their Crime, without renouncing likewise all the Approaches to it. All the several Species of Impurity, and all the Defilements of either Body or Mind; all lewd Actions, wanton Glances, impure Thoughts and Desires, together with such Familiarities as expose to Temptations, all obscene Discourse or Expressions, and which are contrary to Chastity. It is true, this Renunciation may appear difficult at first, and will occasion no small Trouble to those that have contracted a vicious Habit of giving themselves up to all sorts of Passions. But People must courageously resolve to overcome themselves, it being far better to deny themselves in those things, and to cross their own Inclinations for a time, than by pursuing them, to perish eternally. *It is profitable that one of their Members should perish, and not that their whole Body should be cast into Hell, St. Matth. v. 29.*

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There are two Reasons why it is necessary to renounce all these Species of Impurity : First, because they will be apt to make Men fall again into the Crime ; and then, Because a true Repentance is inconsistent with Defilement. The Soul is not changed, whilst it is not pure, but preserves a Kindness for those filthy and shameful Passions. In a Word, wheresoever there is any Love of Sin, there is no true Reformation.

It suffices not barely to fly Impurity, but they likewise must shew forth their Repentance, by a Life of Mortification ; and if it be a general Doctrine among the Christians, not to take care of the Flesh to mortify the Body, or to keep it under, and bring it into subjection, none have more reason for the Observance of these Injunctions, than those whom the Passions of the Flesh have drawn into Sin. A love of Pleasures and compliance with the Flesh, are no where more highly blameable, than in such as are guilty of Impurity. And it must also be granted, that when any one is touch'd with a lively Sense of this Crime, he goes no longer in quest of his vain Delights, he is not then in a Condition to rejoyce and please himself, but places his Consolation rather in the Exercises of Repentance. Diversions and frivolous Entertainments, reading vain Authors, Dressing, and the Care of the Body, all these make but vain Impressions upon him. And on the contrary, when those that have been impure and dissolute, and who have

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left off to sin, as they have grown into Years, do not mortify themselves; When they love their Ease, and make it their study to obtain the Pleasures and Advantages of Life, passing their time in Idleness or at Play, and setting their Minds upon Dainties and sumptuous Entertainments, most certainly these are yet in a State of Impenitence, and have never been truly sensible of their Fault, nor duly set themselves to make amends for it.

The Sincerity of Conversion, must not only appear in the things which have relation to Impurity, but in the whole Course of his Conversation. So great a Fall should render a Man wise, pious, circumspect in all things. All that is in him is to become new: He should take occasion from every thing to shew his Repentance, to discharge his Duty towards God, to edify his Neighbour, and to purify himself more and more. He ought with great Exactness and Sincerity to practise the Duties of Religion, to give himself to Meditation and Prayer, and to be constant in holy Exercises. He ought to do all the good Works he shall be able, and especially to employ his Goods to the Uses of Piety and Charity, following the Counsel of the Prophet *Daniel*, *Redeeming their Sins by Alms, and their Iniquities by shewing Mercy to the Poor.*

Happy are the Guilty who discharge these Duties aright, who with the sinful Woman in *St. Luke's Gospel*, weep bitterly for their Faults,
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who have renounced and forsaken them, and altogether converted themselves. *Their Sins, tho' great, shall be forgiven them.* These are by no means to be despised. For there is a great deal of Love due to all Sinners, but more especially to such as forsake their Wickedness, and cause *Joy in Heaven* by their Return.

But he that allows himself in any known Sin, is a wicked Man, and he that teaches, or any other ways encourages another to commit a Sin, as is too customarily done in *Self-Pollution*, is likewise a wicked Man, for he is Partner with the other in that Sin which he tempts him to; and no wicked Man hath any Portion in the Kingdom of Heaven.

As the greatest part of the Advice I have hitherto given, may be applied to all, who are guilty of any sort of Impurity, as well as *Self-Pollution*, I shall now impart to the Reader what others have advis'd concerning this Sin it self, as it relates to young Men in particular; for tho' there are many of both Sexes and different Ages, who defile themselves this way, the Practise of it is not among any other so general, as it is among young Lads and School-Boys, where it was the Opinion of a witty Libertine, that it would (which God forbid) continue as long as the World endures. What I shall here transcribe, is the most material Substance of three Letters, among others, mention'd in a Physical and Chirurgical Treatise, sent to the

'Author for Advice, by three several young Men, who each injur'd themselves by this Pollution, to which I shall add the chief part of three more, recommended by the Preface inserted in the foregoing Chapter. It will be easy to judge from 'em, the Horror the Writers of them were in, and that the three latter especially were address'd to a great Offender this way, who became penitent, made Confession of his Sin, and desired the Opinion and Counsel of the several Divines that wrote them. The first is one from the aforesaid Physicall Author, as follows.

Observing particularly what you say in your Book concerning Gleets, I thought fit to write you the ensuing Lines.

*It may not avail much to tell you, that I was born of pious Parents, and religiously Educated, and yet when between 15 and 16 Years of Age, by evil Companions, I learnt the vicious Practice of Self-Pollution, and that at last I used it very frequently, in less than an Hour's time in one Day, more than eight times, (O! abominable Sin against God, and abuse of my poor Body) and at length I became one of those whose Eyes were full of Adultery, and could not cease from Sin. I burnt in Lust for a long time Day and Night, after a Woman I knew not how to enjoy, which truly was stirr'd up by a new-married Couple that liv'd in the House, and were often wanton and foolish in my Presence. I han't grown either in Strength or Stature since I was about 17. I suppose by my Cruelty to my self, I crush'd my be-
fore*

fore flourishing Nature. I became sensible of my Error, and humbled my Soul before God, between 17 and 18, but I had hard Work to conquer my strong Lusts; and as a Means in order thereto, I drank nothing but Water, or Milk and Water, for about half a Year. About 20 I was a Woer, and verily a chaste Lover; but our Parents not agreeing, it broke off, which I have now reason to repent; for after this I liv'd in a House with several young Gentlewomen, where we were daily very familiar, and thereby my whole Desire was stirr'd up, which frequently occasion'd a thin seminal Matter to flow from me, and also many hurtful Dreams; and by means of my House-mates, I got an intimate acquaintance with a young married Gentlewoman, and now I am come to the time which brought the Disorders upon me, which I will recount as brief as I can. A few days after we had been Dancing at the said Gentlewoman's House, she came where I dwelt, and address'd her self to me, (the rest of the Company being engag'd below,) to shew her the upper Rooms, and in fine went into my Lodging-Chamber before me, having first at the Stairs-head turn'd herself, and enquir'd of me, whose Room it was? She behav'd herself at a rate somewhat surprizing to me, but I assure you; I had at that time such an awe upon me, that I did not so much as salute her, tho' not long after, I found strange Workings in my Mind concerning her, and in short, my Lust was inflamed to that Degree, that I could not tell what to do with my self: I pray'd and strove against it, and had Horror of Conscience because of it, and yet, such was the Heat within, that I was overcome to use Self
Pollution

Pollution; and 'twas the more heinous, in that 'twas
 just a fter I came from my Closet in the Morning.
 True, I was allured to it, by imagining it might
 quench the Fire; but alas! instead of that, it blew
 it into a Flame, for I went to the same Work twice
 afterwards in the same Day, and this brought a
 Gleet upon me, yet my Fire burnt many times, and
 what with that, and the Grief of Soul that I
 should be so vile, and sometime the Fear of Hell
 Fire, I often trembled all over, and felt a burning
 Heat in my Breast, and the Side I lay upon was
 as it were benumb'd, as tho' the Blood was stagnated.
 I went to an eminent Physician, and made known
 to him the Substance of what I here acquaint you
 with, who told me, He had many in the like Case,
 and did not question but the Medicines he ordered me,
 with cold Bathing twice a Week, would cure me;
 withal adding, That it was his Opinion, I should get
 a Wife as soon as possible. I have now taken what
 the Doctor prescrib'd, and Bath'd 8 or 9 times; and
 since then, by courting a young Gentlewoman, my
 Gleet return'd upon me, that I han't been able of
 late to be in her Company long; insomuch that I have
 fully resolv'd to leave her, am ready to blame my
 Doctor that he had not advis'd me first to have en-
 deavour'd to restore my Health, before I thought of
 Matrimony; and in short I fear, (as I told him)
 unless I can have my Reins, &c. strengthened, I shall
 never be fit for the Marriage-Bed, and how to
 live in the Fire I can't tell: Ah! how often have
 I thought of the Apostles Words, 'Tis better to
 marry than to burn; and yet I han't been able to
 do it; therefore I write to you my Case, observing
 that

that I have Bathed three times since, and after I plunged, I tarried about a Minute in the Water above my Genitals. My Gleet is now but small, the Parts feeble, as also the Small of my Back, and am weaker and weaker in those Parts, and have been growing so more than these two Years; and such hath been my Wickedness, that the very looking on an amorous Object, yea only playing with a Child, hath increased my Gleet, and affected me with an almost continual making of Water; and my Spirits are languid to a great degree, my Loins are weak, and as my Business is studying, at Seasons my Brain seems weak, and as it were numb'd, so that I can't have a clear Thought. I am sure I may be justly rank'd for my vicious Practice with those mentioned in Page 431, 432. of our Book. Thus he goes on reflecting on himself, and enumerating his Complaints, and telling the Author, That having confess'd to him his Wickedness, and acquainted him with his Constitution, &c. he desir'd his Advice, telling him at the Conclusion, That he never carnally knew any Person, or defiled himself otherwise, than by Self-Pollution, as he expected to answer to the Truth of it at the Great Day, and that none knows the Horror he had been in from time to time for that his vile Practice; and that till then, according to his sober Education aforementioned, he had been chaste in Thought and Look, and had experienc'd Comfort in Religion.

The Substance of another Letter from another Patient, to the same Author, is this.

I bought your Book, and in reading it over, I find several in the same Case as I my self am now in, which gives me some Encouragement to write to you, for had I not seen your Book, I should have rather died under my Illness, than have spoken to any one about it; but hoping you will not be worse to me than others you have had in Cure, especially when you hear me relate my Misfortune, I shall tell you, that about five Years ago, when I went to School, I and three or four more, on a Holiday, went a Bird-catching; when we were sat down, one of our Companions, who was about 20 Years of Age, the rest of us not being above 15, ask'd us, Whether ever we saw the Seed of Man? We reply'd, We never did. He told us, if we would reach him a Leaf of a Cabbage, he would shew us, which he did by Self-Pollution; and which, tho' it fir'd my Inclination, yet I attempted it not till a Year after, and then I follow'd it for about two Years and a half; but before I had follow'd this wicked course 2 Years, sad Thoughts came into my Mind, which brought me under a sense of this my heinous Sin, which I had committed before God, which might justly have punish'd me to all Eternity; and tho' I strived to get the Mastery of it, yet the Flesh prevail'd, and I sinned; but at last I made a solemn Vow, never to commit the like Sin more, which I thank God, I have hitherto kept, and with the Help of God, I will never commit the like again. About 2 Months after I had left it off, I had No-Eternal Pollutions, almost every Night, in my Sleep, &c. Here he also goes on with his Complaints, which he hoped the Author would rather pity him

him in, than give him up to the Punishment he deserv'd, since he did it ignorantly.

The Third Letter from another Patient to the same Author, is as follows.

A poor distressed Youth, among the many unhappy, ah! too deservedly unhappy Votaries of Venus, or rather of Hell and Ruin, humbly makes bold to visit you with a Line of his Case. It was my sad, and I fear irrevocable Misfortune, tho' sprung of honest and religious Parents, to fall into the Company of a filthy decoying Miscreant, my School-fellow, who did not shame to perpetrate before me that detestable and pernicious, unnatural and abominable Crime of Self-Pollution; which fatal Example, stirring up my youthful Flame and innate Corruption, by which, together, undoubtedly, with the impetuous Solicitations of a wily Devil, I desperately adventur'd upon that woful Curiosity, and at once forfeited my Innocency, wounded my Conscience, and enervated my Strength. But that which puts a greater accent upon my Misery and Guilt, is, that upon the review and ruminating on my past fulsome Sweets and Delights conceiv'd in that Sin, a Sin alas! of which I did not consider the sad Event, being hurried on by a headstrong Passion, committed it over and over; and tho' Conscience upon each Relapse, fell upon me with the Fury of a Lyon, yet Vice got the Rein, and down I went; and now I have labour'd two Years under a Gonorrhæa, which I was asham'd to discover to any one; but lighting upon your Book, I was encourag'd to com-

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municate

municate my Case to you, hoping you will lend a poor desponding Wretch your kind Relief, &c.

The following three Letters are those recommended by the Preface, as afore-mention'd. The first is an Answer as Desired, concerning the Sin of Onan.

*As to the Business of Onan, my Opinion is the same with theirs, that think the Lewdness of the Fact was compos'd of Lust and Murther; the first appears in that he went rashly upon it. It seems he staid not till Night for the time of Privacy for such a purpose, else the Bed might have been named as well as the Ground; the Second is the Honour of his Dead Brother, and therefore would not be Father of any Child that should be reported his, and not his own; the Third is, that there is a Seminal vital Virtue, which perisheth if the Seed be spilt, and to do this to hinder the begetting of a Living Child, is the first Degree of Murther that can be committed, and the next unto it is the mar-
ring Conception when it is made, and causing of Abortion. Now such Acts are noted in the Scripture, as horrible Crimes, because othertwise many might commit them, and not know the Evil of them. It is conceived that his Brother Er, before, was his Brother in Evil thus far, that both of them satisfied their Sensuality against the Order of Nature, and therefore the Lord cut them off both alike, with sudden Vengeance, which may be for the Terror of those, who in the neglect of Marriage live in secret impurity with themselves; and to those who in Mar-
riage*

riage, will satisfy their Lust, but hinder the Pro-
duct of Children, which is the Principal use of the
Conjugal Estate, but not for the meer gratifying
their Concupiscence.

The next is a Letter of Advice from another
of the Divines.

Tho' I am a Stranger to your Person, yet you have
made me not to be a Stranger to your Soul, which
indeed I find to be deplorable enough; and there is
no Sorrow great enough for it, except such Sorrow
as drives you from God: *Exigit autem ille dolor
plusquam lex ulla dolori concessit: Let your
Anger be infinite against your Sin, watch against
it with all the Caution that is imaginable; and now
that your State is such that you can scarce sin any
more in that Instance where your Evil lies, shew
Zeal and Indignation against your self, and judge
your self severely for what is past, and while you
live never be reconcil'd to your Self but pray for Par-
don perpetually; but then be sure to hope for it hum-
bly, or else you can never pray for it acceptably.*

Do not think a few Tears, or some short Penances
are enough in your Case; take no Measures but every
all you can, and give your self up to a very holy
Life, and remember your Sin is too great for any
thing but God's Mercy; this indeed is infinite, and
must needs infinitely exceed your Burden and Cala-
mity. Sir, Your Sins have been carnal, take heed
you do not add Despair; for that is a spiritual Evil,
ten thousand times worse than the other. They

dishonour'd your own Body, but this dishonours God and speaks reproachfully of him. Once more begin a true Repentance, and finish it, and be afraid to provoke God any more; for there is a time in which God will be no more intreated; the oftener any Man breaks his Vows of Repentance, the nearer he is to that State. If God gives you Life and the Grace of Amendment and Repentance, it is certain you are not yet fallen into that State; but I pray tempt God no more; your Soul is too precious a Concern to be put so often to the venture. Sir, You have only spoken to me in general, and I have given you a proportionable Answer; if in any particular Question you desire to be resolv'd, I will decline no Trouble you shall require of me, nor think it any, if I may do Comfort and give Instruction to your Soul. Pray God bless and sanctify your penitential Sorrow to you, and increase it to an excellent and perfect Repentance. Remember that all the Pains and Care which Repentance can put you to in this World, are not half so bad as one Minute of the Eternal Pains of Hell.

The other Letter, having set forth the greatness of the Sin, has this, Yet all this doth not make your Crime unpardonable, but only more difficult to cure. Sins of deliberation, often repeated against Vows, and with Delight, are very dangerous; but the Danger consists in this, that they are hard to be forsaken because of an habitual Pleasure in them. You will agree, I suppose, to the Doctrine following, which I take to be infallible.

1. That there is no Pardon to be hoped for without Repentance.

2. That Repentance is forsaking the Sin totally.

3. That it is abandoning of all Sin whatsoever.

4. That tho' this forsaking of Sin does not make us clean as to what is past, yet it has a Promise of Mercy and Forgiveness annex'd to it, which we cannot fail of, 1 John i. 7. If we walk in the Light as he is in the Light we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. Observe that it is from all Sin; and likewise take notice that in the 9th Verse, he saith, God is faithful and just to forgive us our Sin, and to cleanse us from all Unrighteousness. From whence we may draw another certain Conclusion, that Pardon may be claim'd as a matter of Right and Justice, by him that forsakes his Sin.

God should not be just, if he should deny it to such a Person suing for it; it consists not with his Faithfulness to withhold it. Then add this further, that if Sin be forgiven, God must needs treat us as his Friends and use us as kindly, as if we were in Innocence, for it is Sin only that makes a Separation between God and us. From whence it follows, that his Spirit, which he has promis'd to those whom he loves, must also return again and forget the former Affronts that were offer'd to it.

Your

Your first Question then is resolved, and you may be at peace, if you but forsake this Sin and all other; for you see the Blood of Christ cleanseth us from all Unrighteousness, when we turn from the Works of Darkness, and walk in the Light. And together with our cleansing the Holy Ghost comes again, and resumes his former Dwelling, which is no more offensive to him. Now I doubt not but there is a possibility (tho' perhaps some difficulty) of forsaking this Sin, and so becoming the Habitation of God, thro' his Spirit, because you have the Spirit of God in some of its Operations, viz. as the Spirit of Illumination and Understanding, tho' not in all other that belong to it. You discern and acknowledge the Sin, the heinousness of it, its evil Consequents the Injury it doth to God, to his Son and Holy Spirit; I doubt not therefore but the Spirit will further communicate it self to you, if you will but follow my Advice.

Labour to understand the Gospel, and to have as comprehensive a Sense of the Duty contain'd there in, as you can; and hereby (those being the Words of the Spirit) the Holy Ghost will sanctify that part of you which the Apostle, 1 Thess. v. 23. calls the Spirit, i. e. the Mind and Understanding, which is cleansed by these new Principles assented unto. Then bring your Heart to consent to be governed and led by the holy Rules of Life; press them with all the Reason you can upon your Heart and Soul, receive them, and love them, in the Life of it, as the very Words of the Holy Ghost, the Spirit of Life. Hereby that part of you which the Apostle calls

calls the Soul, i. e. the Will and Affection, will be sanctify'd also. Next to this, that which he calls the Body, i. e. all the outward actions of Life, will inevitably be sanctified, and prove conform to that Determination of your Soul or Will, if you do but constantly follow the Council of another Apostle; Building up your self in your most holy Faith, praying in the Holy Ghost, keeping your Soul in the love of God, and the mercy of our Lord Jesus Christ, to Eternal Life.

I believe in some Constitutions, the Stimulations to this Sin may be very vehement and hard to be resisted, and therefore it will not be amiss to tell you, that you must call in the Assistance of all other natural Remedies, to which a Christian must not think it below him to be beholden. As first; meditate much upon sad and doleful Objects; get your Fancy painted with such kind of Images as have little of Light and Gaiety in them; for such things do quicken and inspire the natural Spirits of all sorts, and in all parts; making them more brisk and nimble; whereas more dark Thoughts are apt to blunt and stupify them making them long for nothing of Pleasure.

As an Antidote against Whoredom, *Boccalini* advises those that way inclin'd, to carry about with them a well-drawn Picture, of the most perfect and faultless Beauty that ever appear'd in Flesh and Blood, pencil'd over again with rotten Teeth, blear Eyes, no Nose at all; in fine render'd as loathsome as Venom and Corruption

ruption can make it; and that whenever Desires of the Flesh stir, they would take a sober view of it, and seriously consider what they are about to do, and the consequents? and no doubt but it would effectually damp their Inclinations; so in Self-Pollution, should Transgressors that way, of either Sex, but set before their Eyes at the time their Inclinations to pollute themselves stir, what woful Miseries and Calamities, both to Soul and Body, others have drawn upon themselves thereby, and they, by the like Practice, will in all likelihood upon themselves; and seriously consider, that whilst they vainly strive to please themselves, they displease God, exhaust their own Strength, and are hastening themselves to the Grave, it must surely, one would think, deter them from the Evil; more especially if they further consider, how that being thereby enervated, should they in that State marry, they would instead of that Love and Delight expected between Man and Wife, find nothing but Quarrels, Jealousies, bitter Hatred and Discontents.

2dly. *You must use a spare Diet, but not totally abstain. Fasting I believe some use as a Remedy against the Provocations of Uncleaness; but I think in some Tempers it rather sharpens the Humour, and makes it more Itching and apt to irritate.*

3dly. *Have a Care of the Kind and Quality of your Meat. As 1. Salt Meat you must forbear, which you may know by the very Nature of the Word, makes Men Salacious. A Learned Physician of our*
own

own observes, that in Ships which are laden with Salt from Rochel, the Mice breed thrice as fast, as those in Ships laden with other Merchandize. Pigeons, you know, have Salt laid for them to pick upon, and the Egyptian Priests being Votaries to a single Life, abstain'd from all Salt whatsoever; but that is an Error on the other Hand, and may have dangerous Effects. 2dly, All windy Foods, for the Flatuousness of them, do puff up the Humour, and make those Parts more turgid; such as Beans, and Pease, Artichoaks, &c. You know Pythagoras forbid his Scholars to eat a Bean, and this was one Reason, I do not question, of his Prohibition. 3dly, According to the Description you make of your self, I must add, that Butter is naught for you, all Physicians agreeing that it is to be avoided by those who labour under a Flux of any Humour whatsoever. There is too great an Unctuousness in it; and in some Bodies, by the Resolution of those oily Parts, it creates Fumes also, which hinder the Command of the Mind over those lower Parts.

4thly, I would advise you to be most abstemious about the Full and Change of the Moon, for then the whole Body is fuller of Moisture than at other Seasons.

5thly, It will be good only to eat dry Suppers, unless it be Water-Gruel, and such like cooling Diet.

6thly, Take proper Medicines, as well as Food, and use pretty much Exercise (tho' not too violent)

For that spends much of the superfluous Moisture in the Body; and likewise, if it be to a small Weariness, (which is necessary) spends some of those Spirits that will else evacuate themselves at other Places. Do not handle those Parts at any Time, but when Necessity of Nature requires, for handling them puffs up, irritates and raises Fleishly Inclinations; and I should think likewise, that it will be good, after you have humbled your self so far for this Sin as to forsake it, then not to think of it any more, or as little as ever you can; for even the thinking upon that Sin, doth but renew the Desire of it. Any Thoughts concerning Things belonging to those Parts, do both excite and provoke Lust. For then the Thoughts send the Spirits to those Parts, and make them swell, even as upon other Occasions, they send them to the Muscles in the Legs or Arms, when we would use them. Forget therefore as much as you can, that there has been any such thing done by you, and employ your Thoughts otherwise, till you may think of it with more safety, that is, when you are Married.

These are excellent Advices, and Marriage the chief Preventative, it being an Institution appointed by the Almighty, as a Remedy against Incontinence, and to preserve us from the Guilt of Impurity, as well as for the Propagation of our Species; whereby the united Pair may with Honour use that Freedom with one another, as was by no means lawful for them to do while they were single; yet there are Restraints in that State also, Bounds set, that they are not to exceed.

exceed. And tho' the married State is the most happy and comfortable State in the World, where there is (as there ought to be) an Union of Souls, as well as Bodies, and notwithstanding Holy Writ advises it to those who have not the Gift of Continence, yet we too often find them rather inclin'd to pursue their Lusts, than enter into it; some by vowing Celibacy think themselves excus'd, others thro' Libertinism, and to be less confin'd in their Passions; others to avoid some Inconveniencies or Restraints they apprehend to accompany the Marriage Life; and others again, because they cannot meet with a Fortune to their Mind; their Circumstances in the World, as they plead, not allowing them otherwise to alter their Conditions, and in the mean time, all of them (not being chaste) do expose themselves to the continual Danger of Temptations that way, and cannot avoid being ever and anon overcome by them, and more especially if they indulge Idleness, and high Living, which more immediately exposes them to Lustful Thoughts, when Business chases them away, by employing the Mind to better Purpose. It was an Idle and Luxurious Life, that gave Occasion for a certain young Gentleman of Birth and Fortune, as well as Parts, to lament himself upon an advantageous Offer of Marriage made him by his Friend,

That he was now, thro' his Follies, altogether incapable of the married State, having been from his Youth most inordinately addicted to the Beastly Practice of Self-Pollution, so hateful to God, and which neither his Reason, Conscience, Education, or Prayers, were of Force enough to master that un-

ruly Passion, which had plung'd him, not only into the reproachful Infirmity of an irreparable Weakness of the Genitals, so ridicul'd by Men, and so detestable to Womankind, but also into most dreadful Horrors of Conscience, and well nigh Despair. And no doubt, but from the same Cause it is, that so many very likely Gentlemen of Fortune, that we see or hear of abroad, do refuse the Offer of advantageous Matches, being conscious to themselves of their Infirmity, which as they are ashamed to own, they as industriously take Care to conceal, excusing themselves with the Answer, of being too young, or not yet dispos'd to marry; and as they a little advance in Years, that they are then too old. I must confess, whenever I hear or know of such refusing to enter into that State, whom nothing, to Humane Appearance, can hinder, they having plenty of all Things this World can afford them, I cannot help thinking, that either Incapacity as to Manhood, or the Fear of communicating some ill Disease which they are apprehensive of in themselves, by their former Follies, or a Mistress, must be the Cause; and I may dare venture to say, without being thought censorious, that where it is otherwise than so in One, Ten if they dar'd could subscribe to my Belief; and this may cease the Wonder of the Relations and Friends of such Gentlemen, why they don't marry; several within the Verge of my own Knowledge having declin'd it, and but justly, for the two first Reasons I have named, and many, many more, to their Shame be it spoken, by reason of the last.

Early Marriages would be a means of preventing many of those Mischiefs, and the Disgrace which oftentimes the Guilty this way bring upon themselves and Families. A noted Phyfician of our own, in his Book of the Parts of Generation, advifes to it, and fays, *That for want of it, as the Stream is damm'd up with untemper'd Mortar, it doth and will rage the more, and a vent one way or other it will and must have; for that all, of both Sexes from a natural instinct, when arriv'd to the years of Puberty, and enjoy their full Health and Strength, have amorous Motions, especially those of Sanguine Complexions, and Hot Temperaments; who for want of Marriage and a due atwe upon themselves, are prompted to commit unlawful Actions, or else are subject to involuntary Pollutions, which if frequent and profuse, do as certainly breed Diseases, as those that are done with the Consent; and if they are kept from Marriage by a kind of force, as many are, when their Inclinations are strong towards it, they are the more eager for it, (it being our corrupt Humour, to be stronger in our Passions, when we are deny'd) and so oftentimes for want of a natural Stream, are over-run into unnatural Practices: And this great Inconveniency, fays he, would be more frequent than it is, did not pious Education, regard to Reputation, and Health, and inbred Modesty temper and asswage those inordinate Commotions of the Mind. Wherefore he advifes Parents not to neglect Marrying their Children in time, as the best way to secure to them a good Conscience, perfect Health and Strength, and the Honour of their Families.*

Those

Those who have not only injur'd their Souls; but likewise their Bodies, visibly by this Practice, if the Case be Chirurgical, of which I have given one or two Instances, ought immediately to repair to a skilful Surgeon, shunning what I said in *Page*. 18, was often the Fate of young People. Of *Impotency, Infertility*, and other Infirmities of this kind, as there are several Degrees, so some are less difficult to be cur'd than others. Where the Strength is but in Part decayed, the Blood not altogether dispirited, and the Tone of the Parts but lately relax'd, Cold-Bathing has been beneficial to many; in some only accompanied with a Milk Diet, in others with a more nutritious manner of Living, gentle Exercise, and a few Restorative Medicines. But as every Body cannot bear the Cold-Bath, and Milk does not agree with all Constitutions, in such Cases, as well as others more stubborn and deplorable, as it is impossible to give general Rules for so many Particulars, I would advise every Body to apply themselves to a learned and experienc'd Physician, and without Hesitation open their Case, which, if he be a sagacious Man, may be done with very few Hints, and so contriv'd, that the Physician shall not know the Patient.

Thus far I had finish'd this little Treatise almost three Years ago, when reflecting on what I had said in *Page* 12, of Secrecy's being one great Cause of this Sin, I could not help thinking, that the greatest Part of People labouring

bouring under any Affliction of this Kind, would be very unwilling, and many of them rather perish than to discover the Cause of 'em to any one living, witness the Letter in *Page 48* aforegoing. This made me communicate what I was about, and the Scruple which gravell'd me, to a pious as well as eminent Physician, who having shew'd his Approbation of my Design, to render it more effectual, imparted to me two Medicines of great Efficacy, the One in that Kind of *Gonorrhæa's* spoke of in the preceding Chapter, *Nocturnal Effusions, Seminal Emissions* upon Stool or Urine, the *Fluor Albus* in Women, and all manner of *Gleets* and *Ouzings*, not occasion'd by any Venereal Disease. The other in most Cases of *Infertility* and *Impotence* in either Sex, where either no Venereal Disease has ever been, or else the Distemper is wholly eradicated.

I had no other Thought at first of all, than to insert these Prescriptions as I had receiv'd them, only translated into English; but seeing the Preparations (especially the one) of them, to be somewhat operose, and several of the Ingredients costly, I found upon second Consideration, that they could be of no use to the Patient without employing others; and that made made up for every Patient on purpose, they would either be excessive dear, or else for *Lucre's* sake by many imperfectly prepar'd. These Reflections induced me to have both Medicines made up by a Man of Skill and Probity, for my
own

own Account, with a Desire that he would make Trial of them *Gratis*, or otherwise, as often as he should have any Opportunity. This has been for above two Years, with Success, in many of the above-mention'd Afflictions, not occasion'd from any fowl Contagion, of which several have been confess'd to have proceeded from Self-Pollution.

The Person therein employ'd has, some Time since, begg'd of me, in Consideration of his Trouble and Charge, (which he says, and I partly know to have been considerable) the Propriety of these Medicines, and that I would lodge in him the sole Power to dispose of them, as he should think fit; which I have complied with, obliging him to print two thousand of these Books at his own Expence.

Whatever Reflections may be made by the censorious on the Design with which I recommend these Medicines, I can assure the Reader in the first Place, that the Person to whom (with the Consent of the Physician abovementioned) I have granted the disposal of them, is no ways related to me, and that I am no otherwise obliged to him, than on the Considerations I have already named. Secondly, I solemnly declare, that I neither have, or ever design'd to have, the least Interest or Share in the Profits that now or hereafter may accrue from the Sale of them. Besides, that these Medicines are only hinted at for such as thro' Bashfulness or
other

other unreasonable Scruples, are never to be perswaded to acquaint others with their Condition. Those who are less scrupulous, I refer, as I have done before, to some Learned and Experienc'd Physician to consult with.

Some People are of Opinion, that in Diseases proceeding from Uncleanness, whoever points at a Remedy, encourages the Sin; but I leave every impartial Reader, after he shall have perused this little Treatise, to judge whether it be reasonable to think, that any Mortal should be induc'd to run the Hazard of drawing upon them, the frightful Consequences of Self-Pollution, as here related, by what has been said of the Possibility of being cured, when labouring under them: More especially, when I shall have added the Caution I intend to conclude with, and which is, *That whatever Remedies may be applied, or Physicians made use of, no Rule or Prescription, can ever be effectual in removing the Bodily Infirmities occasion'd by Self-Pollution, without they are likewise accompany'd with an entire Cessation of this Practice, a total Abstinence of the Sin it self, and an unalterable Resolution of never falling into it again, and that all Relapses are ever fatal in those Cases.*

With this Caution, I clos'd the three former Editions, and had this Fourth, but that the following Letter came to my Hands from a Lady unknown, concerning the Use and Abuse of the Marriage Bed; which as it is very Curious, and

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may,

may, with my Answer to it, be of Service to many in the Married-State; I thought proper to give the Reader, one and the other before I dismiss'd him.

S I R,

June 5, 1717.

THough I am altogether a Stranger to your Person, yet having read a little Book of yours, I am become acquainted with your refined Notions, and like very well what you have said against one particular Species of Uncleaness: I bought your Book in hopes you had said something concerning the Marry'd State; what Decorum there must be observed not to defile the Marriage Bed; I wish you had said something more on that Point, for the sake of some I have disputed with: They have such gross Notions, they imagine the Marriage Bed can't be defiled unless they commit Adultery. I fancy, Sir, you have finer Thoughts than to think Marriage a Provision for the Man's Brutality, therefore I have used the Freedom to address my self to you, hoping you will vouchsafe to tell me whether I am not right in this Particular. First then, I consider those Inclinations were given for the Continuance of our Species and no other end, and Marriage instituted that it might be in a decent regular Manner; therefore Fornication was forbid, not as it is in it self Evil, but it not making for the Good of Society; 'tis fitter one Man abide by one Woman, that there may be a due Care of the Offsprings Education. To be Instrumental to introduce poor Creatures into the World, and not take Care of them, is worse than the Brutes. Self Pollution you
have

have proved a Sin, because 'tis deordinate from the End; 'tis an Abuse of the Creative Power, and very properly I think you term it Murder. Now what is in itself Evil, Marriage can't make Good, therefore I conclude the Marriage Bed defiled the Man and Wife committing Sin, when the End can't be had for which that Sensation was given; for tho' the Man be at all Times capable of Generation, the Woman is not, as when she has Conceiv'd; and when she, according to the Course of Nature, is past, it then centres in the Pleasure of Sense, and is a Frustraneous Abuse of their Bodies, the same in my Opinion with Self Pollution and Sodomy. The Man being at all Times capable of Generation, has made me sometimes think the Men might have Plurality of Wives; but then I consider God made but one Woman for the Man. Sir, I'll tire you no longer with my Impertinency, only to beg Pardon for this Freedom, and to crave the Favour of a Line or two, which I assure you Sir, will infinitely oblige her that is

Your unknown Friend

and Servant.

The Answer.

MADAM,

THE Reason why in the Onania I did not meddle with any Part of Uncleanness relating to the Married State, is, because I always did, as I always do

conceive, that no Branch of it could have
 any Affinity with the Sin of *Onan*, and conse-
 quently was foreign to my Purpose. But as
 your ingenious Letter, and the Scruple you
 seem to labour under, are well worthy of
 the most serious Reflections, I shall endeavour,
 as far as I am able, to satisfy you in the Par-
 ticular on which you require my Opinion; and
 in order to it desire you to be referr'd to the
 following Answer; which, because I knew
 not where to direct it, you could not reason-
 ably expect it before another Edition of the
 Book should be wanting,

In the first Place I am altogether of your
 Opinion, and think it undeniable that the In-
 clinations you hint at, were given us for the
 continuance of our Species, and no other End.
 Secondly, I am forc'd to allow, that where
 that End cannot be had, as when the Woman has
 conceiv'd, or by the Course of Nature is past
 it, all Embraces are Frustraneous, and can
 center in nothing but the Pleasure of Sense,
 and I would think my self oblig'd to sub-
 scribe to all the Consequences you can infer
 from it, if I was not assured that you are
 mistaken as to the End of Marriage and the
 Sinfulness of Fornication. In Relation to the
 latter, you imagine, that it is forbid, not be-
 cause it is in it self Evil, but as it is destructive
 to the good of Society: This is a dangerous
 Assertion, and gives too great handle for *De-*
ists and other *Libertines*; who would perswade
 the

' the World, that Religion is only a Political
 ' Invention, and no farther to be minded, than
 ' as it is beneficial to the Order and Government
 ' of Society.

' The only Rule a Christian is to walk by is
 ' the Word of God, and where his Precept is
 ' Plain, we are restrain'd from any other Stan-
 ' dard of the Lawfulness or Unlawfulness of an
 ' Action, whether it brings a visible Good or a
 ' visible Evil, either to our selves or the Pub-
 ' lick. The Justice of God is as incomprehen-
 ' sible as his Mercy. What could, to humane
 ' Understanding, be more innocent than the
 ' Eating of an Apple? And yet what Crime
 ' was ever more severely punish'd? The Sin of
 ' *Adam* was not Luxury nor Wantonness, but
 ' Disobedience, and consisted solely in the Tran-
 ' gression of a direct Command of his Creator.
 ' That Fornication is forbid, is plain from Holy
 ' Writ; but why it is forbid, is Arrogance to
 ' determine. When our Notions are too much
 ' refined, they are apt to lead us into Error.
 ' You say that Fornication not making for the
 ' good of Society, it is better one Man abide
 ' by one Woman, that there may be a due care
 ' taken of the Offsprings Education: This is as
 ' strong an Argument against Poligamy, as it is
 ' against Fornication, and therefore is not cal-
 ' culated for the good of all Societies in gene-
 ' ral; for among the *Mahometans*, and those
 ' Heathens whose Religion allows them a Plu-
 ' rality of Wives, there are Nations as Flourish-
 ' ing

' ing and Populous as there are among the Chri-
 ' stians, and the Neglect of the Offspring is no
 ' greater Complaint among them than it is
 ' among us. What you add to strengthen your
 ' Argument, that to be Instrumental to intro-
 ' duce poor Creatures into the World, and not
 ' to take Care of them, is to be worse than the
 ' Brutes, I will easily grant, but am apt to
 ' think, that in saying this, you made not a
 ' due Reflection on the true Reason why For-
 ' nication among us, is so often the Cause of
 ' this Piece of Inhumanity which you justly con-
 ' demn,

' Marriage is honourable throughout Christ-
 ' endom, not so much on a Religious Account,
 ' and because it is a State entered into by the
 ' Institution of God; but chiefly as it is a Fa-
 ' shion and Custom every way countenanc'd
 ' and encourag'd by the Laws of the Land, a
 ' Formality, which we see that even those of
 ' the highest Rank, Kings and Emperors not ex-
 ' cepted, are proud to submit to. Among all
 ' Ranks and Qualities of People, there are Wo-
 ' men deeply involved in Sin, and wholly neg-
 ' lectful of almost every Christian Duty; yet
 ' those of them who are Fashionable, and would
 ' be counted to understand themselves, will,
 ' out of Pride only, without any other Consi-
 ' deration, always refuse to converse with any
 ' of their Sex, that are openly known to have
 ' forfeited their Honour. As by this caution
 ' Strumpets are rendred despicable, so becomes
 their

their Offspring, and all Bastards must infallibly
 bring Shame and Ignominy upon their Parents;
 and it is this Shame and Ignominy which prove
 so often fatal to the Lives as well as Fortunes
 of illegitimate Children. But notwithstanding
 all this, those who are Spurious, and born
 out of Wedlock, are only infamous in Com-
 parison to those who are born in Wedlock
 from the same Parents, or others of the same
 Degree: The natural Son of a great Prince,
 will always have the Precedency of the most
 legitimate Child of a Peasant; from whence
 it is plain, that in a Country where one Man
 was not to be confin'd to one Woman, and no
 Body was to be Married, the Issue of one Wo-
 man would not be less honourable to the Fa-
 ther than the Issue of another, and consequent-
 ly no Man could be aw'd by that Ignominy
 and Reproach, which with us are certainly
 the chief, if not the only Causes of the little
 Provision, you complain is generally made for
 the Offspring of Fornication.

It is not to be imagin'd, that Men or Wo-
 men should take less Care of their Offspring
 than other Creatures, if they were not divert-
 ed from it by a more pressing Motive than
 Brutes are capable of acting from. Avarice is
 sometimes more powerful than the strongest
 Ties of Nature, and the Fear of Death itself
 is overcome by the Fear of Shame only: How-
 ever our Passions may impose upon us, Men
 generally love every Thing for their own sakes,
 and

and self-love is conspicuous, even in Suicide:
 The Love of rational Creatures to their Chil-
 dren, arises not so much from a natural Instinct,
 as is commonly imagin'd, and depends very
 much on the Delight they take in, and the
 various Comforts they receive from them;
 and if we would enter into the true Cause why
 illegitimate Children are generally more neg-
 lected than others, we must compare the Scan-
 dal of having half a dozen Bastards to the Ap-
 plause and Credit which People receive from
 the Education and all the good Qualities of so
 many lawful Children, and we shall find that
 it is altogether owing to the Shame and Ig-
 nominy of it, occasion'd by a Custom, which
 never could be introduc'd in any Society, be-
 fore Marriage had been Time out of Mind in
 Fashion among them. I have urged this so
 far, to make it evident, that you are mista-
 ken as to the End of Marriage; because it
 would be absurd to imagine that Marriage
 was instituted to prevent a Mischief which could
 have no Being, if People did not Marry at all.
 Marriage then is of a more sacred Original,
 and was instituted for Reasons more worthy the
 Holiness of God, than the procuring of tem-
 poral Felicity, the Good of Society, or any
 other political Consideration. Throughout
 the Scriptures it is manifest, that God has no
 greater Aversion to any Thing than Unclean-
 ness of all Sorts; it would be inconsistent with
 his Purity, that he should suffer rational Crea-
 tures, made after his own Image, promiscu-
 ously

c cuously to mix themselves with one another
 c like brute Beasts: For this Reason he has
 c will'd, that one Man should abide with one
 c Woman, and, *vice versa*, till the Death of ei-
 c ther. To render this Agreement for Life
 c more solemn, he has honour'd it with that
 c Constitution which we call Marriage.

c From what has been said, it will easly ap-
 c pear, that the most palpable End of Matri-
 c mony to be traced from Holy Writ, isto pre-
 c vent the Sin of Uncleanness, that is, hinder
 c all People, in whom Carnal Desires are stir-
 c red up, from Fornication, Self-Pollution, and
 c other Sorts of Defilements. From this End
 c of Matrimony I argue thus; Whatever, instead
 c of promoting, is destructive to the sacred End
 c of Marriage, could never be requir'd from us
 c by God; but the Forbearance you plead for
 c is such, *Ergo*, it could never, &c. As for In-
 c stance, could you imagine that a young lustful
 c Man, full of Health, after having lain four or
 c five Weeks with the Woman he likes, should
 c now be more able to restrain and curb his car-
 c nal Appetites, than he was before he had
 c touch'd a Woman? Matrimony at this Rate,
 c instead of rendering People more chaste, would
 c serve rather to whet their Lust, and prompt
 c them on to all Manner of Uncleanness. If it
 c be objected, that a lasting Sickness of the Wife,
 c or the long Absence of the Husband, to which
 c most Military and all Seafaring Men are subject,
 c may produce the same Inconveniency, I an-

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c swer,

' swer, that there is a great difference between
 ' Accidents and Misfortunes that may put a
 ' stop to the Commerce between a Man and
 ' his Wife, and a settled Abstinence as it were
 ' entail'd on the State of Matrimony, and which
 ' you imagine all married People ought to com-
 ' ply with. Besides, the Sicknes of the Wife
 ' is a Calamity inflicted by the Hand of God
 ' on the Husband, as well as her self, and may
 ' serve to put both in Mind of their Duty : And
 ' those who are expos'd to the Sea, or engag'd
 ' in other perillous Enterprizes, may even from
 ' thence reap Materials to subdue Lust and
 ' other disorderly Passions; and in these Cases,
 ' to overcome all Temptation, they shall have
 ' the expres Word of God to assist them : The
 ' Hope of everlasting Glory may excite them to
 ' the Obedience of the divine Commands, as
 ' the Fear of eternal Punishment may deter
 ' them from doing Evil; for whether the Man
 ' or his Wife be Sick or Well, present or far
 ' off, the nuptial Vow, till the Death of either
 ' separates the Union, cannot be broke, and
 ' God's Command against Adultery is as plain
 ' as it is strict.

' But what shall we say to a young Couple;
 ' both in Health, that live in Peace and Har-
 ' mony, and have been a considerable Time
 ' striving to render themselves delightful and en-
 ' dearing to each other ? How shall they practise
 ' this Forbearance, when every Night, naked,
 ' they lie in the same Bed together, as most
 ' mean

mean People can make no other Shift? This
 to some would be an insupportable Tempta-
 tion: But what Reasons, what Inducements
 shall make them undergo this severe Absti-
 nence, or rather excruciate themselves with this
 intollerable Pennance? What Hope have they
 to excite them to this extraordinary Piece of
 Purity, or what can frighten them from an ima-
 ginary Sin against which there is no express
 Command of God; nay, which way shall they
 imagine that to be a Transgression, concerning
 which the Scriptures are altogether silent, both
 Old and New Testament?

It is inconsistent with the Goodness, nay
 the Justice of God, that any Action in his Eye
 should be so heinous a Sin as Sodomy, and
 that he either by his Precept, or the Example
 of Punishment in others, should not have
 warn'd us against it. There are many Duties
 incumbent on married People, that are ex-
 pressly commanded, and not so easily observ'd:
 The real Difficulties that may occur in that
 State, are sufficient; we need not, by being
 over nice, invent any more,

I am of your Opinion, that there is a De-
 corum to be observ'd as to the Marriage-
 Bed, and therefore think that all Excesses and
 Indecencies, that are destructive either to
 Health or Chastity, are Sinful, and from this
 I have my Warrant from Scripture; but I like-
 wise think that it cannot actually be defiled

without a third Person, and then my Sentiment
 is, that all shameful Freedoms with others, de-
 file it almost equally with Adultery itself. The
 Compliment you design me, by fancying that
 I have finer Thoughts than to think Marriage a
 Provision for the Man's Brutality, I cannot ac-
 cept of, for I sincerely believe that State to
 be a lawful Refuge to all, who from a Fault
 either of their Constitution or manner of Li-
 ving, find themselves incapable of remaining
 single, without Sin; therefore would not
 scruple to call Marriage a Provision for Incon-
 tinence in either Sex.

But I am at the loss for the meaning of the
 word Brutality; for if you give this Name to
 all Embraces in general, you include the most
 Lawful ones, those tending only to Procrea-
 tion, and then the Expression is very injurious;
 but if you call so all Commerce with Women
 after they have conceiv'd, or are past it, the
 Word is the most improper in the World; for
 how can that be Brutality, what Brutes are
 not wont to do?

I would not have you tell me, that what
 I say now, shews the Practice to be against
 Nature, and that Men, always refining upon
 their Passions, have by their Luxury warpt
 the very Bent of their natural Appetites, and
 so accustomed themselves to Enormities, which
 Beasts themselves are not guilty of. There
 is a vast difference betwixt irrational Crea-
 tures

tures and our own Species; we may often
 observe the same Operations in both, from
 very different Principles. It is true, that the
 Females of most Brutes never admit the Males
 all the Time of their Pregnancy; but at the
 Seasons when their procreative Appetite sti-
 mulates them to Coition, such a Ferment is
 stirred up within them, as advertises all Males
 round them, and some at a great distance, of
 their Salacity. The Females that are affected
 with this, are always capable of being im-
 pregnated, and without it, no Male sollicites
 them. I need not tell you, that our Species
 is destitute of this Piece of Knowledge; but
 shall only observe, that the very want of this
 Instinct in Men, is another Argument against
 you. For is it to be imagin'd, that God
 should have denied us a Faculty, (granted to
 Brutes) if it was of so great a Concern to our
 eternal Happiness, as this would be, if what
 you urge was true? Would it not be clashing
 with the Divine Justice, to have made an Ac-
 tion heinously Criminal, of which we are not
 sure whether we commit it or not?

The Business of Conception is full of Un-
 certainty: Many Women, even such as had
 been Mothers before, have been impos'd up-
 on by Flatulencies and other Ailments, and
 thought themselves with Child, and ready to
 be Delivered; when at last they have brought
 forth nothing but Wind; others again have
 attributed that to Diseases, for Months toge-
 ther,

' ther which has been really owing to their being
 ' impregnated, and falln in Labour before they
 ' suspected themselves to be with Child: And
 ' in some the only Sign to be rely'd on that
 ' Women have not conceiv'd, has continu'd to
 ' appear regularly all the Time of their Preg-
 ' nancy. Multitudes of Women likewise, have
 ' had reason to think themselves past Child-bear-
 ' ing, and after that brought fine Children into
 ' the World: From whence it is evident, that if
 ' what you condemn, was so heinous a Sin as
 ' Sodomy, and by every Body believ'd to be
 ' such, Procreation itself would suffer very
 ' much. The Danger of committing so capital
 ' a Crime, would render good People cautious,
 ' beyond Necessity. The Uncertainty I have
 ' spoke of, would raise a thousand Scruples,
 ' to obstruct the nuptial Enjoyments, and the
 ' Fear of having conceiv'd already, would in
 ' many Cases hinder them from conceiving at
 ' all.

' There is in the History of the Old Testa-
 ' ment likewise a Circumstance that seems to
 ' make against you, and which I would have
 ' you seriously to consider. If God has Will'd, that
 ' Men should practise the Forbearance you urge,
 ' it is not to be thought, that the Patriarchs, to
 ' whom God has from Time to Time revealed
 ' himself in so peculiar a Manner, could have
 ' been ignorant of it. *Abraham* then we'll say
 ' was well acquainted with God's Will as to this
 ' Part

Particular; but how comes, that in this Part
 of the sacred History, there is not the least
 Shadow of Reason to make us believe, that
Abraham had left off all carnal Commerce with
Sarah, when it had ceas'd with her to be after
 the Manner of Women, but rather the con-
 trary? For had *Abraham* discontinu'd the nup-
 tial Embraces, there is no doubt but he would
 have acquainted *Sarah* with the Reason of it,
 which alone would have been sufficient Ground
 for her Disbelief, when the *Angel* foretold
 that she would have a Son. She knew that
 when she was Young, and her Husband like-
 wise in the Prime of his Age, and there was
 no visible Impediment why she should have
 no Children, she had all along remain'd infer-
 tile, which made her wonder how she should
 now conceive, when she had such manifest
 Tokens of being past Child-bearing, and her
 Husband was of a declining Age, and his Vi-
 gour much diminish'd. It was this that pro-
 vok'd her Laughter; she was far from reflect-
 ing on the Forbearance of *Abraham's* Benevo-
 lence, and seem'd rather, when she laugh'd,
 conscious of many fruitless Endeavours they
 had made since their Youth. It is likewise to
 be observ'd, that when *Sarah* said that her
 Lord was likewise Old, she could not mean
 that he was impotent by Age, and incapable
 of performing the conjugal Rites: The con-
 trary appear'd after *Sarah's* Death; for he
 married another Wife, and had at least six
 Children by her, so that she only call'd him
 Old

Old in respect to his first Vigour, which certainly was decreas'd.

Besides, if *Sarah* had had the least Suspicion that it was a Sin for Men to meddle with their Wives after they were past Child-bearing, she would never have alledg'd, as a Reason of her Unbelief, that her Lord likewise was Old; for if the Act itself had been an Indecency, a Thing never practis'd, what had it signify'd whether *Abraham* was Old or Young?

When in the Beginning of this Letter, I allow'd the Embraces you condemn to be frustraneous, I would only be understood as to Procreation; for else it is manifest they are of great use to Society: They are the Bond of Conjugal Amity, and by their Means a Thousand little Differences and petty Quarrels are made up between a Man and his Wife, which without them would become wide Breaches, and often render the married Couple for ever irreconcilable. That (as you say) they only center in the Pleasure of Sense, is true, but so does Musick, yet it is not forbid us. What I say of Self-Pollution, you would apply to this, which is wrong. Self-Pollution is not Murder, because what is wasted might prove a Child; for else all nocturnal Pollutions, which no Body can prevent, would be so many Murders: but because the Seed is wasted in a sinful Manner, it is a Crime

† Crime which God has punish'd with Death.
 † This ought not to be confounded with an
 † Action which God allows of, if not Encoura-
 † ges.

† Besides, from the Time the Woman has
 † Conceiv'd, till she is brought to Bed, and got
 † up again, the procreative Faculty in the Man
 † is of no Use: The same may be said, when
 † the Wife is past Child-bearing; therefore it is
 † plain, what I have said before, that the For-
 † bearance you commend, would destroy the
 † End of Matrimony, as it is manifestly ex-
 † plain'd by *St. Paul*, For after he had told
 † the *Corinthians*, that it was good for a Man not
 † to touch a Woman, he goes on thus; *Never-*
 † *theless, to avoid Fornication, let every Man have*
 † *his own Wife, and let every Woman have her*
 † *own Husband.* The Apostle names the End
 † of Marriage to them, *to avoid Fornication:*
 † And as he knew very well, that the Ceremo-
 † ny, or having the Name of being Married,
 † would not suffice for this, but that the only
 † means to keep People Chast, and hinder them
 † from Fornication, was carnal Copulation,
 † and even the frequent Practice of it; therefore
 † he adds, *Let the Husband render unto the Wife*
 † *due Benevolence, and likewise also the Wife un-*
 † *to the Husband.* He Speaks of it as a Duty,
 † which both owe to each other, and which
 † ought never to be neglected but by common
 † Consent, and that only for a little while, and
 † a religious Purpose. *Defraud ye not one ano-*

' ther, except it be with Consent for a Time, that
 ' ye may give your selves to Fasting and Pray-
 ' er; and come together again, that Satan tempt
 ' you not for your Incontinency.

' If what you induce us to Believe, at the
 ' Close of your Letter concerning your Sex, be
 ' true, and the Scruple you propose and which
 ' seems to Gravel you, be real, then Madam,
 ' I am perswaded you are convinced of your
 ' Error before now; and I would not have ta-
 ' ken so much Pains, or been so diffusive on this
 ' Subject, was I not assur'd that the same Diffi-
 ' culty is often started, and the same Argu-
 ' ments are used by Libertines and other lewd
 ' Profligates to perplex conscientious People: For
 ' the openly Wicked, who neither can, nor en-
 ' deavour to hide their own evil Courses, are
 ' always pleas'd when they have an Opportuni-
 ' ty by the least shew of Reason, to insinuate,
 ' as if all Men were bad alike, and the soberest
 ' Part of the World no better than themselves.

' I began my Letter by telling you, that I
 ' thought no Part of Uncleanness, relating to
 ' the married State, had any Affinity with the
 ' Sin of *Onan*; but I have since Consider'd bet-
 ' ter of it, and am assured, that there are mar-
 ' ried Persons, who commit a heinous Sin to
 ' God by frustrating what he has appointed for
 ' the Multiplication of our Species, and are
 ' commonly such, as think Children come too
 ' Fast, and distrust Providence for their Mainte-
 ' nance

nance and Education. They indulge them-
 selves in all the Pleasures of Sense, and yet
 would avoid the Charges they might occasion,
 in order to which they do what they can to
 hinder Conception. What I mean is, when
 the Man, by a criminal untimely Retreat,
 disappoints his Wife's as well as his own Fer-
 tility. This is what truly may be called a
 Frustraneous Abuse of their Bodies; and must
 be an abominable Sin. Yet it is certain, that
 Thousands there are in the married State, who
 provoke and gratifie their Lust, as far as is
 consistent with their destructive Purpose, and
 no farther, which being as I have said before a
 Sin of a deep Die, it is hoped, by what is here
 said of it, they will in Time take warning
 and Repent of.

F I N I S.

Mr Varenne the Bookseller gives Notice, That
 the first of the Medicines mentioned by
 the Author in this Treatise, is to be ask'd for
 by the Name of

The Strengthening Tincture.

The other by the Name of

The Prolifick Powder.

And are both to be had, seal'd up, at his House
 the Sign of Seneca's-Head near Somerset-House in

the *Strand*, (where this Book is Sold) and are to be taken according to the Directions following, viz.

Of the *Strengthening Tincture*, fifty Drops (shaking it well first) stir'd about in a Glass of the strongest Red Port Wine, the last Thing going to Bed, and the first Thing in the Morning, fasting for an Hour after it, going abroad, and eating and drinking (Moderately) as usual.

This Medicine is of an alterative Quality, amends and regulates the whole Mass of Blood, corrects the Acrimony of the Humours, and prevents the Falling of them down upon the *Glands* in the *Urethra*, and Parts contiguous, which cause *Gonorrhœa's*, Emissions of Seed upon Stool or Urine, nocturnal Pollutions, Ouzings, Redness, and the like in Men, as well between the *Glans* and *Preputium* as from the Passage; and in Women on the *Glands* in the *Vagina* causing the Whites, bearing-down of the Womb, Pains and Weakness in the Back, &c. for by its restraining, balmy and healing Nature, it prevents the Shedding of Mucus in either Sex, which in those Weaknesses almost continually Issue from those *Glands* and Parts adjoining; and at the same Time it so corroborates and confirms the Tone of them, that very seldom, if ever, any Relapses ensue, but upon some remarkable Hurt receiv'd, or some Irregularity committed to occasion them. It is a very pleasant Medicine to take, perfectly agreeable to the Stomach, and in every Respect a comfortable and generous Cordial; two

or three Bottles of it generally Cures. The Price is 10 s. the Bottle.

The Physician that imparted the two Medicines spoken of, said also, that if either Sex would, during the taking of this *Tincture*, drink the *Decoction*, and likewise use the *Injection* following, they would very much expedite and facilitate the Cure.

The Decoction is this.

Take Archangel Flowers dried, six Handfuls; Cyprus Roots, and Galangal Roots, both bruised, of each two Ounces; Bistort Roots bruised, an Ounce; Red Rose Leaves, four Handfuls; Isinglass cut small, three Ounces; Boil them all in six Quarts of Water, to five Quarts, strain it, and Drink of it a Quart a Day, viz. half a Pint in the Morning, an Hour or two after you have taken the Drops; a Pint at Noon with your Dinner, and half a Pint at Night an Hour or two before you take the Drops, either Warm or Cold, as you like best.

The Injection is this.

Take Sugar of Lead a Dram; white Vitriol a Dram; and Roch Allom a Dram; powder the Vitriol and Allom, and put them with the Sugar of Lead, into a Pint and Half of Boiling-hot Smith's-forge-Water, let it stand till it is Cold; and add Spirit of Wine three Spoonfuls; shake it and let it settle; then pour off the clear, which will be as fine as Rock-Water. It is to be used by Men 3 or 4 Times a Day, with a proper Syringe, and by Women with a Womb Syringe, as often; and

if it be Injected so hot as easily to be borne with, especially by Women, the better. These two Medicines, together with the *Strengthening Tincture*, will be found of great Efficacy; and will be made up at a small Charge by any Apothecary.

Of the *Prolifick Powder*, one Paper is to be taken, mixt up in a Coffee-dish, with seven or eight Spoonfuls of the strongest Mountain Wine that can be got, the last Thing going to Bed at Night, and the first Thing in the Morning, fasting an Hour after it at least; without any Observation as to Diet, only if nutritive Foods be Eaten often, as *Eggs, Candied-Eringo, Gelly-Broths, Soups, Lobsters, Cray-Fish, Oysters, Carvair*, and the like, and also strong, generous and rich Wines be drank, the better; and between whiles, some sound, good home-brew'd Ale. It has no sensible Operation, but enriches, comforts, and nourishes the Parts of Generation in both Sexes, furnishing them with Seed, and invigorating them, it having been experienc'd to be a very great Restorer of Nature, even when feeble, decay'd, and almost spent; those that take it will soon perceive its noble Effects, by its remedying Impotencies in Men, judg'd incurable, and Infertility in the fair Sex, when they have been suppos'd to be Barren. It is seal'd up in Papers, twenty four in each Parcel, Price 12 s. and must be continu'd till the Patient is well, which will be sooner or later, as the Case is more or less inveterate. Where there is no ill Conformation of the Parts, a Cure may be depended on; but

but where the Blood is vapid, and the Act of Generation perform'd without any delectable Sensation, as it is often the Misfortune in some of both Sexes, it is a sure Sign of a Deviation from the Natural State, and there little or no Help is to be afforded. But where the Impotency is only for want of feminal Matter, it may be supplied with Balsamicks of the most nutritious Particles Similar to the Seed, and that is easily done by *Medicine, Diet and Cordials* which are generous and truly Prolifick. The two former have been recommended; and that nothing might be wanting to render them effectual, the same Physician that imparted the Medicines, has likewise communicated the two following Prescriptions, which he assures the Author will inspire and give new Life and Vigour, to the deficient and debilitated Parts.

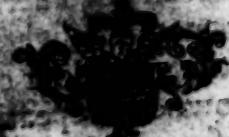
Take of the best Palm Sack six Ounces; Gelly of Hartshorn three Ounces, Essence of Amber-grease ten Drops; Chocolate all Nut, half an Ounce; black Pepper, finely powder'd, one Scruple; Essence of Satyrion, twenty Drops; Confection of Alkermes, a Dram; Essence of Cantharides, twelve Drops; White Sugar-Candy, three Drams; dissolve the Chocolate and the Sugar-Candy, in the Sack, over the Fire, but not to Boil, and when it is cold, add the other Things, with the Yolks of two Eggs, and mix them all together very well, and drink it at one or more Draughts, every Morning, at Breakfast-time, an Hour or two after you have taken the Powder; repeating the same at Night, about the same Distance of Time before
you

You take the Powder, continuing it so, every Day, during the Time you take the Powders.

This Cordial Draught will be found an exceeding Comforter and Nourisher of the Genital Parts, in both Sexes, supplying all Defects or Want of seminal Matter, which it also Enriches and Spiritualizes: But as many may not know where to get the three Essences, named in it, it may not be amiss to inform them, that they may have them faithfully Prepar'd at Mr. George Moul's, a Chymist, in Old Fish-street.

As in Men, a deficient ferment in the Testicles, very often incapacitates them; and as in the fair Sex, thro' a natural Coldness in their Parts, Generation is hindred; they should both while they are pursuing the Directions above given, anoint, with the following Balsam, which mightly warms and strengthens the Nervous and Musculous Parts, which administer to the Act, and hasten the Cure.

Take Oil of Mace by expression two Drams; Peruvian Balsam, one Dram; Oil of Nutmegs, Oil of Cloves, of each six Drops; Musk, eight Grains; Croet ten Grains; Essence of Cartharides, and Essence of Ambergrease, of each six Drops; mix them all together very well, and with it let both Sexes anoint the Parts, *intra & extra* every Night, going to Bed, and in the Morning also.



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